Fatiha,फातेहा,আরম্ভ,শুরু,ଆରମ୍ଭ,आरंभ,फतह, ఫాతిహా,ಮೊದಲು,ਸ਼ੁਰੂ,ఆరంభం,మొదలు,പെട്ടു,بدء,فاتح,Fath,The Opening, প্রারম্ভ, ప్రారంభం, प्रारंभ,மாடல்,,nama Allah,আল্লাহর নামে,nombre de Dios,nom d'Allah,Namen Allahs,Name of Allah,अल्लाह के नाम,Lead Kindly Light,,Segala puji,প্রশংসা,alabanzas.Louange,Lob gebührt,praises,praises,

Fatiha,फातेहा,আরম্ভ,மாடல்,শুরু,ଆରମ୍ଭ,आरंभ,फतह, ఫాతిహా,ಮೊದಲು,ਸ਼ੁਰੂ,ఆరంభం,మొదలు,പെട്ടു,بدء,فاتح,Fath, आदि,The Opening, প্রারম্ভ, ప్రారంభం, प्रारंभ,nama Allah,আল্লাহর নামে,nombre de Dios,nom d'Allah,Namen Allahs,Name of Allah,अल्लाह के नाम,Lead Kindly Light,,Segala puji,প্রশংসা,alabanzas.Louange,Lob gebührt,praises,praises, आदि,ஆடி,திராவிட,periyar,ଆଦି,ଆଦି,

Fatiha,फातेहा,আরম্ভ,শুরু,ଆରମ୍ଭ,आरंभ,फतह, ఫాతిహా,ಮೊದಲು,ਸ਼ੁਰੂ,ఆరంభం,మొదలు,പെട്ടു,بدء,فاتح,Fath,The Opening, প্রারম্ভ, ప్రారంభం, प्रारंभ,மாடல்,,nama Allah,আল্লাহর নামে,nombre de Dios,nom d'Allah,Namen Allahs,Name of Allah,अल्लाह के नामLead Kindly Light,,Segala puji,প্রশংসা,alabanzas.Louange,Lob gebührt,praises,praises,Quran,Coran,'కుర్ఆను,ଖୁର୍ଆନ,কোরআন, कुर्अान, ,muslim,islam,मुस्लिम,ألقرءان ,ఇస్లాము,इस्लाम,,Seigneur,Señor,Dios,Allaahu,islam,مسلم الله,అల్లాహు,ఇస్లాం,अल्लाहु,ন্যায়,న్యాయం,न्याय,ধর্ম,ధర్మం,धर्म,সত্য,సత్యం,सत्य,Allahಅಲ್ಲಾಹು,ಧರ್ಮ,ಸತ್ಯ,ನ್ಯಾಯ,Cloudburst.Calamities,Pollution,faith, justice,অল্লাও,ইসলাম,ধর্ম,সত্য,इस्लाम,विवाह,তালাক,Allah,humano,l'homme,

Al-Faatiha (1:1)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

by—Kristine Jemima—Mirium Mengisto —XdjizatulKubra Mazlomova-Dtp by Dancho Sancho Panja Gofandufiey(dtm)+ Ishi Jakal Francoisy de Guille(gftl)—....Folio- 1 -

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Dengan menyebut nama Allah Yang Maha Pemurah lagi Maha Penyayang.

শুরু করছি আল্লাহর নামে যিনি পরম করুণাময়, অতি দয়ালু।

En el nombre de Dios, el Compasivo con toda la creación, el Misericordioso con los creyentes.

Au nom d'Allah, le Tout Miséricordieux, le Très Miséricordieux.

Im Namen Allahs, des Allerbarmers, des Barmherzigen!

In the Name of Allah, the Most Beneficent, the Most Merciful.

अल्लाह के नाम से जो बड़ा कृपालु और अत्यन्त दयावान हैं।

Al-Faatiha (1:2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

Segala puji bagi Allah, Tuhan semesta alam.

যাবতীয় প্রশংসা আল্লাহ তাআলার যিনি সকল সৃষ্টি জগতের পালনকর্তা।

Todas las alabanzas son para Dios, Señor de todo cuanto existe,

Louange à Allah, Seigneur de l'univers.

Alles Lob gebührt Allah, dem Herrn der Welten

All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

praises अल्लाह ही के लिए हैं जो सारे संसार का रब हैं

⫷◉◊◉⫸

⫷◊Software of Hard Solutions⫸

......yAa Rabbi...

......remove from my mind

All the boozeroguey Rijz -our traditional corrupted software deeply embedded in my psyche since my childhood....acting as an insurmountable life-long impediment for my higher faculties ,preventing me from Configuring YOU and YOUR DEEN AL-ISLAAMU...

....and my Qareen_Haajiz_Shytaan has enticed and overpowered me...resultantly my damaagh rejects the quraanic software-because my buzrugy software has hardened into steely hard Hadeed.-

.YOU alone can save me ----otherwise i will surely end up as one of the many Khaasireen...the ultimate hatabu jahannam ....

أستغفر ألله و توبُ إليهِ.

Oh Yaa ArhamarRaahimeen

Save my lousy soul-

aameen yaa Rabb_al _Aalameen..

⫷◉◊◉⫸

Allaahu ﷻ .s.w.t.,must be invocated and Supplicated with his Beautiful Names :-

Asmaaul Husnaa only :_He ﷻ should not be Addressed with

Dubious Sacrilegeous ,Blashphemous, Majoosy Nomenclatures like Khudaa,Parwardigaar,,..Miyyah,...etc.., those who do so are at their own perditional peril.❁

Caution:_

SACRILEGE, BLASHPHEMY leads to HELL.

Allaahu .ﷻs.w.t. Is neither Parwardegar Nor Khuda, nor ...Miyyah

There are the most beautiful Asmaaul_Husnaa_For Allaahu,ﷻfor invocation,

Those who use Majoisy Raafedy Jeheemy terminology to describe islaam will get a befitting Punishment Later on ..SAUFA تعلمونT'ALAMOON(Shall know) wa SAUFAتألمون talamoon(Must Feel the pain of Torment)

Read Allah as Allaahu .s.w.t.

Read Namaz as AsSalah,

Roza As AsSaum,

Darood as AsSalaatu wAsSalaam, etc

None has the right to Change The Divine Quraanic Istelahaat.i.e,Technical Terms Prescribed by AlMighty ..

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ۗ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا

Katakanlah (Muhammad), "Serulah Allah atau serulah Ar-Raḥmān. Dengan nama yang mana saja kamu dapat menyeru, karena Dia mempunyai nama-nama yang terbaik (Asmāul Ḥusnā) dan janganlah engkau mengeraskan suaramu dalam salat dan janganlah (pula) merendahkannya dan usahakan jalan tengah di antara kedua itu

বলুন, ‘তোমরা ‘আল্লাহ্’ নামে ডাক বা ‘রহমান’ নামে ডাক, তোমরা যে নামেই ডাক সকল সুন্দর নামই তো তাঁর। আর আপনি সালাতে স্বর খুব উচ্চ করবেন না আবার খুব ক্ষীণও করবেন না; বরং এ দুয়ের মধ্যপথ অবলম্বন করুন [১]।

Say, ˹O Prophet,˺ “Call upon Allah or call upon the Most Compassionate—whichever you call, He has the Most Beautiful Names.” Do not recite your prayers too loudly or silently, but seek a way between

हे नबी! आप कह दें कि (अल्लाह) कहकर पुकारो अथवा (रह़मान) कहकर पुकारो, जिस नाम से भी पुकारो, उसके सभी नाम शुभ[1] हैं और (हे नबी!) नमाज़ में स्वर न तो ऊँचा करो और न उसे नीचा करो और इन दोनों के बीच की राह[2] अपनाओ।

Al-A'raaf (7:180)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ۖ وَذَرُوا الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اَسْمَآئِهٖ ۗ سَيُجْزَوْنَ مَا كَانُوْا يَعْمَلُوْنَ

FATIHA,ফাতেহা,আরম্ভ,শুরু,ଆରମ୍ଭ,आरंभ,फतह, ఫాతిహా,ಮೊದಲು,ਸ਼ੁਰੂ,ఆరంభం,മൊദലു,పెట్టు،بدء،فاتح،Fath,THE OPENING, প্রারম্ভ, ప్రారంభం, प्रारंभ,மாடல்,,nama Allah,আল্লাহর নামে,nombre de Dios,nom d'Allah,Namen Allahs,Name of Allah,अल्लाह के नाम,LEAD KINDLY LIGHT,,Segala puji,প্রশংসা,alabanzas.Louange,Lob gebührt,praises,praises,

Dan Allah memiliki Asmāul Ḥusnā (nama-nama yang terbaik), maka bermohonlah kepada-Nya dengan menyebut Asmāul Ḥusnā itu dan tinggalkanlah orang-orang yang menyalahartikan nama-nama-Nya351) Mereka kelak akan mendapat balasan terhadap apa yang telah mereka kerjakan

আর আল্লাহর জন্য রয়েছে সব উত্তম নাম। কাজেই সে নাম ধরেই তাঁকে ডাক। আর তাদেরকে বর্জন কর, যারা তাঁর নামের ব্যাপারে বাঁকা পথে চলে। তারা নিজেদের কৃতকর্মের ফল শীঘ্রই পাবে।

And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

अच्छे नाम अल्लाह ही के है। तो तुम उन्हीं के द्वारा उसे पुकारो और उन लोगों को छोड़ो जो उसके नामों के सम्बन्ध में कुटिलता ग्रहण करते है। जो कुछ वे करते है, उसका बदला वे पाकर रहेंगे

///——LTI///Lkg—GodduDAlchBghrkh//CoopTourism//LngyLtq/JngyJhtk—UthUltaPthk— Tapleak~TopeTafee——◢ ——Morkuz Majjannan free Lodge Boarding—/////LTI/aArey Twhid.——only Deol Pandi Kuchma CashME—DzcoteHadap´Sdqat keliyeTadap`◢ MuttGorm``NaarGarm⊱⟐⊰Jaye Ghunga Zhomna Bogadaddy-Tigris-Euphrates-Nargeese-Palmyrah-Balbeky—Causticum Acousticum TezAaby NgornoKarabakhy,Mulacca Adepati Apodeti Kota Timory◢

FATIHA,ফাতেহা,আরম্ভ,শুরু,ଆରମ୍ଭ,आरंभ,फतह, ఫాతిహా,ಮೊದಲು,ਸ਼ੁਰੂ,ఆరంభం,മൊദലു,పెట్టు،بدء،فاتح،Fath,THE OPENING, প্রারম্ভ, ప్రారంభం, प्रारंभ,மாடல்,,nama Allah,আল্লাহর নামে,nombre de Dios,nom d'Allah,Namen Allahs,Name of Allah,अल्लाह के नाम,LEAD KINDLY LIGHT,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. In the name of Allah ﷻ, the Entirely Merciful, the Especially

Merciful.

Introduction to Fatihah Which was revealed in Makkah

The Meaning of Al-Fatihah and its Various Names

This Surah is called - Al-Fatihah, that is, the Opener of the Book, the Surah with which prayers are begun.

- It is also called, Umm Al-Kitab (the Mother of the Book), according to the majority of the scholars.

In an authentic Hadith recorded by At-Tirmidhi, who graded it Sahih, Abu Hurayrah said that the Rasul ﷺ of Allah ﷻ -said

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ,

الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ

Al-Hamdu lillahi Rabbil-`Alamin is the Mother of the Qur'an, the Mother of the Book, and the seven repeated Ayat of the Glorious Qur'an.It is also called Al-Hamd and As-Salah, because the Prophet ﷺ said that his Lord ﷻ said,

قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَإِذَا قَالَ الْعَبْدُ:الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ، قَالَ اللّٰه : حَمِدَنِي عَبْدِي

The prayer (i.e., Al-Fatihah) is divided into two halves between Me and My servants. When the servant says, `All praise is due to Allah, the Lord of existence,' Allah says, 'My servant has praised Me. Al-Fatihah was called the Salah, because reciting it is a condition for the correctness of Salah - the prayer. Al-Fatihah was also called Ash-Shifa' (the Cure).It is also called Ar-Ruqyah (remedy), since in the Sahih, there is the narration of Abu Sa`id telling the story of the Companion who used Al-Fatihah as a remedy for the tribal chief who was poisoned. Later, the Rasul ﷺ of Allah ﷻ said to a Companion,

وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ

How did you know that it is a Ruqyah?Al-Fatihah was revealed in Makkah as Ibn Abbas, Qatadah

and Abu Al-Aliyah stated.Allah ﷻ said,

وَلَقَدْ ءاتَيْنَـكَ سَبْعًا مِّنَ الْمَثَانِي

And indeed, We have bestowed upon you the seven Mathani (seven repeatedly recited verses), (i.e. Surah Al-Fatihah) (15:87). Allah ﷻ knows best.

How many Ayat does Al-Fatihah contain

There is no disagreement over the view that Al-Fatihah contains seven Ayat. According to the majority of the reciters of Al-Kufah, a group of the Companions, the Tabi`in, and a number of scholars from the successive generations, the Bismillah is a separate Ayah in its beginning. We will mention this subject again soon, if Allah ﷻ wills, and in Him we trust.

The Number of Words and Letters in Al-Fatihah

The scholars say that Al-Fatihah consists of twenty-five words, and that it contains one hundred and thirteen letters.

The Reason it is called Umm Al-Kitab

In the beginning of the Book of Tafsir, in his Sahih, Al-Bukhari said; "It is called Umm Al-Kitab, because the Qur'an starts with it and because the prayer is started by reciting it." It was also said that it is called Umm Al-Kitab, because it contains the meanings of the entire Qur'an. Ibn Jarir said, "The Arabs call every comprehensive matter that contains several specific areas an Umm. For instance, they call the skin that surrounds the brain, Umm Ar-Ra's. They also call the flag that gathers the ranks of the army an Umm." He also said, "Makkah was called Umm Al-Qura, (the Mother of the Villages) because it is the grandest and the leader of all villages. It was also said that the earth was made starting from Makkah."

Further, Imam Ahmad recorded that Abu Hurayrah narrated about Umm Al-Qur'an that the Prophet ﷺ said,

«هِيَ أُمُّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ الْقُرْآنُ الْعَظِيمُ»

(It is Umm Al-Qur'an, the seven repeated (verses) and the Glorious Qur'an.)

Also, Abu Ja`far, Muhammad bin Jarir At-Tabari recorded Abu Hurayrah saying that the Rasul ﷺof Allah ﷻ about Al-Fatihah,

«هِيَ أُمُّ الْقُرْآنِ وَهِيَ فَاتِحَةُ الْكِتَابِ وَهِيَ السَّبْعُ الْمَثَانِي»

(It is Umm Al-Qur'an, Al-Fatihah of the Book (the Opener of the Qur'an) and the seven repeated (verses).)

Virtues of Al-Fatihah

Imam Ahmad bin Hanbal recorded in the Musnad that Abu Sa`id bin Al-Mu`alla said, "I was praying when the Prophet ﷺ called me, so I did not answer him until I finished the prayer. I then went to him and he said, (What prevented you from coming) I said, 'O Rasul ﷺof Allah جَلَّ جَلَالُهُ I was praying.' He said, (`Didn't Allah جَلَّ جَلَالُهُ say),

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يأَيُّهَا الَّذِينَ ءَامَنُواْ اسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

(O you who believe! Answer Allah جَلَّ جَلَالُهُ (by obeying Him) and (His) Messenger when he () calls you to that which gives you life) He then said,

«لَأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ»

(I will teach you the greatest Surah in the Qur'an before you leave the Masjid.) He held my hand and when he was about to leave the Masjid, I said, `O Rasul ﷺof Allah جَلَّ جَلَالُهُ! You said: I will teach you the greatest Surah in the Qur'an.' He said, (Yes.)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ

`Alamin)"-Hamdu lillahi Rabbil-(Al

«نَعَمْ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ»

(It is the seven repeated (verses) and the Glorious Qur'an that I was given.)"

Al-Bukhari, Abu Dawud, An-Nasa'i and Ibn Majah also recorded this Hadith.

Also, Imam Ahmad recorded that Abu Hurayrah said, "The Messenger of Allah ﷺ out while

Ubayy bin Ka`b was praying and said, (O Ubayy!) Ubayy did not answer him. The Prophet ﷺ said, (O Ubayy!) Ubayy prayed faster then went to the Messenger of Allah ﷺ saying, `Peace be unto you, O Messenger of Allah ﷺ !' He said, (Peace be unto you. O Ubayy, what prevented you from answering me when I called you) He said, `O Rasul ﷺof Allah ﷻ! I was praying.' He said, (Did you not read among what Allah has sent down to me,)

اسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُم

(Answer Allah ﷻ (by obeying Him) and (His) Messenger when he () calls you to that which gives you life) He said, `Yes, O Rasul ﷺof Allah ﷻ ! I will not do it again.' the Prophet ﷺ said,

«أَتُحِبُّ أَنْ أُعَلِّمَكَ سُورَةً لَمْ تَنْزِلْ لَا فِي التَّورَاةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْقُرْقَانِ مِثْلُهَا؟»

(Would you like me to teach you a Surah the likes of which nothing has been revealed in the Tawrah, the Injil, the Zabur (Psalms) or the Furqan (the Qur'an)) He said, `Yes, O Messenger of Allah ﷺ !' The Messenger of Allah ﷺ said, (I hope that I will not leave through this door until you have learned it.) He (Ka`b) said, `The Messenger of Allah ﷺ held my hand while speaking to me. Meanwhile I was slowing down fearing that he might reach the door before he finished his conversation. When we came close to the door, I said: O Rasul ﷺof Allah ﷻ! What is the Surah that you have promised to teach me' He said, (What do you read in the prayer.) Ubayy said, `So I Qur'an to him.' He said,-recited Umm Al

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْزَلَ اللهُ فِي التَّورَاةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْقُرْقَانِ مِثْلَهَا إِنَّهَا السَّبْعُ الْمَثَانِي»

(By Him in Whose Hand is my soul! Allah ﷻ has never revealed in the Tawrah, the Injil, the Zabur or the Furqan a Surah like it. It is the seven repeated verses that I was given.)"

Also, At-Tirmidhi recorded this Hadith and in his narration, the Prophet ﷺ said,

«إِنَّهَا مِنَ السَّبْعِ الْمَثَانِي وَالْقُرْآنِ الْعَظِيمِ الَّذِي أُعْطِيتُهُ»

(It is the seven repeated verses and the Glorious Qur'an that I was given.) At-Tirmidhi then commented that this Hadith is Hasan Sahih.

There is a similar Hadith on this subject narrated from Anas bin Malik Further, `Abdullah, the son of Imam Ahmad, recorded this Hadith from Abu Hurayrah from Ubayy bin Ka`b, and he mentioned a longer but similar wording for the above Hadith. In addition, At-Tirmidhi and An-

Nasa'i recorded this Hadith from Abu Hurayrah from Ubayy bin Ka`b who said that the Messenger of Allah ﷺ said,

«مَا أَنْزَلَ اللّٰه ُ فِي التَّوراَةِ وَلَا فِي الْإِنْجِيلِ مِثْلَ أُمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ»

(Allah has never revealed in the Tawrah or the Injil anything similar to Umm Al-Qur'an.

It is the seven repeated verses and it is divided into two halves between Allah ﷻ and His servant.)

This is the wording reported by An-Nasa'i. At-Tirmidhi said that this Hadith is Hasan Gharib.

Also, Imam Ahmad recorded that Ibn Jabir said, "I went to the Rasul ﷺof Allah ﷻ after he had poured water (for purification) and said, `Peace be unto you, O Rasul ﷺof Allah ﷻ!' He did not answer me. So I said again, `Peace be unto you, O Rasul ﷺof Allah ﷻ !' Again, he did not answer me, so I said again, `Peace be unto you, O Messenger of Allah ﷺ !' Still he did not answer me. The Rasul ﷺof Allah ﷻ went while I was following him, until he arrived at his residence. I went to the Masjid and sat there sad and depressed. The Rasul ﷺof Allah ﷻ came out after he performed his purification and said, (Peace and Allah ﷻ's mercy be unto you, peace and Allah ﷻ's mercy be unto you, peace and Allah' ﷻs mercy be unto you.) He then said, (O `Abdullah bin Jabir! Should I inform you of the best Surah in the Qur'an) I said, `Yes, O Rasul ﷺof Allah ﷻ !' He said, (Read, `All praise be to Allah ﷻ, the Lord of the existence,' until you finish it.)" This Hadith has a good chain of narrators.

Some scholars relied on this Hadith as evidence that some Ayat and Surahs have more virtues than others.

Furthermore, in the chapter about the virtues of the Qur'an, Al-Bukhari recorded that Abu Sa`id Al -Khudri said, "Once, we were on a journey when a female servant came and said, `The leader of this area has been poisoned and our people are away. Is there a healer among you' Then a man whose healing expertise did not interest us stood for her, he read a Ruqyah for him, and he was healed. The chief gave him thirty sheep as a gift and some milk. When he came back to us we said to him, `You know of a (new) Ruqyah, or did you do this before' He said, `I only used Umm Al-Kitab as Ruqyah.' We said, `Do not do anything further until we ask the Rasul ﷺof Allah ﷻ.' When we went back to Al-Madinah we mentioned what had happened to the Prophet ﷺ. The

Prophet ﷺ said,

«وَمَا كانَ يُدْرِيهِ أَنّهَا رُقْيَةٌ اقْسِمُوا وَاضْرِبُوا لِي بِسَهْمٍ»

(Who told him that it is a Ruqyah Divide (the sheep) and reserve a share for me.)"

Also, Muslim recorded in his Sahih, and An-Nasa'i in his Sunan that Ibn `Abbas said, "While Jibril (Gabriel) was with the Rasul ﷺof Allah ﷻ, he heard a noise from above. Jibril lifted his sight to the sky and said, `This is a door in heaven being open, and it has never been opened before now.' An angel descended from that door and came to the Prophet ﷺ and said, `Receive the glad tidings of two lights that you have been given, which no other Prophet before you was given: the Opening of the Book and the last (three) Ayat of Surat Al-Baqarah. You will not read a letter of them, but will gain its benefit."' This is the wording collected by An-Nasa'i (Al-Kubra 5:12) and Muslim recorded similar wording (1:554).

Al-Fatihah and the Prayer

Muslim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«مَنْ صَلَى صَلَاةً لَمْ يَقْرَأْ فِيهَا أُمّ الْقُرْآنِ فَهِيَ خِدَاجٌ ثَلَاثًا غَيْرُ تَمَامٍ»

(Whoever performs any prayer in which he did not read Umm Al-Qur'an, then his prayer is incomplete.) He said it thrice.

Abu Hurayrah was asked, "When we stand behind the Imam" He said, "Read it to yourself, for I heard the Rasul ﷺof Allah ﷻ say,

بِسْمِ اللّهِ الرّحْمٰنِ الرّحِيْمِ

«قَالَ اللهُ عَزّ وَجَلّ: قَسَمْتُ الصّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ:

الْحَمْدُ للهِ رَبِّ الْعَـلَمِينَ ، قَالَ اللهُ : حَمِدَنِي عَبْدِي وَإِذَا قَالَ

الرّحْمَـنِ الرّحِيمِ ، قَالَ اللهُ : أَثْنى عَلَيّ عَبْدِي، فَإِذَا قَالَ

مَـلِكِ يَوْمِ الدِّينِ ، قَالَ اللهُ : مَجّدَنِي عَبْدِي وَقَالَ مَرّةً: فَوّضَ إِلَيّ عَبْدِي فَإِذَا

قَالَ:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ، قَالَ: هذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا

قَالَ:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ

لاَ الضَّآلِّينَ ، قَالَ اللهُ: هذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ»

Fatihah) into two halves between Myself -(Allah, the Exalted, said, `I have divided the prayer (Al and My servant, and My servant shall have what he asks for.' If he says,

1)بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Gracious, the Most Merciful.)

الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ

2) All praise and thanks be to Allah ﷻ, the Lord of existence.)

Allah ﷻ says, `My servant has praised Me.' When the servant says,

الرَّحْمَـنِ الرَّحِيمِ

3) The Most Gracious, the Most Merciful.)

Allah ﷻ says, `My servant has glorified Me.' When he says,

مَـلِكِ يَوْمِ الدِّينِ

4) The Owner of the Day of Recompense.) Allah ﷻ says, `My servant has glorified Me,' or `My servant has related all matters to Me.' When he says,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

5) You (alone) we worship, and You (alone) we ask for help.) Allah ﷻ says, `This is between Me and My servant, and My servant shall acquire what he sought.' When he says,

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّآلِّينَ

6) Guide us to the straight path.) (7 The way of those on whom You have granted Your grace, not (the way) of those who earned Your anger, nor of those who went astray), Allah ﷻ says, `This is for My servant, and My servant shall acquire what he asked for.')."

These are the words of An-Nasa'i, while both Muslim and An-Nasa'i collected the following wording, "A half of it is for Me and a half for My servant, and My servant shall acquire what he asked for."

Explanation of the Hadith

The last Hadith used the word Salah `prayer' in reference to reciting the Qur'an, (Al-Fatihah in this case) just as Allah ﷻ said in another Ayah,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً

(And offer your Salah (prayer) neither aloud nor in a low voice, but follow a way between.) meaning, with your recitation of the Qur'an, as the Sahih related from Ibn `Abbas. Also, in the last Hadith, Allah said, "I have divided the prayer between Myself and My servant into two halves, a half for Me and a half for My servant. My servant shall have what he asked for." Allah ﷻ next Fatihah, demonstrating the importance of reciting -explained the division that involves reciting Al the Qur'an during the prayer, which is one of the prayer's greatest pillars. Hence, the word `prayer' was used here although only a part of it was actually being referred to, that is, reciting the Qur'an. Similarly, the word `recite' was used where prayer is meant, as demonstrated by Allah ﷻ's statement,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا

(And recite the Qur'an in the early dawn.Verily, the recitation of the Qur'an in the early dawn is ever witnessed.) in reference to the Fajr prayer. The Two Sahihs recorded that the angels of the

night and the day attend this prayer.

Reciting Al-Fatihah is required in Every Rak`ah of the Prayer

All of these facts testify to the requirement that reciting the Qur'an (Al-Fatihah) in the prayer is required, and there is a consensus between the scholars on this ruling. The Hadith that we mentioned also testifies to this fact, for the Prophet ﷺ said,

«مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ»

(Whoever performs any prayer in which he did not recite Umm Al-Qur'an, his prayer is incomplete.)

Also, the Two Sahihs recorded that `Ubadah bin As-Samit said that the Rasul ﷺof Allah ﷻ said,

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

(There is no prayer for whoever does not recite the Opening of the Book.)

Also, the Sahihs of Ibn Khuzaymah and Ibn Hibban recorded that Abu Hurayrah said that the Rasul ﷺof Allah ﷻ said,

«لَا تُجْزِئُ صَلَاةٌ لَا يُقْرَأُ فِيهَا بِأُمِّ الْقُرْآنِ»

(The prayer during which Umm Al-Qur'an is not recited is invalid.)

There are many other Hadiths on this subject. Therefore, reciting the Opening of the Book, during the prayer by the Imam and those praying behind him, is required in every prayer, and in every Rak`ah.

The Tafsir of Isti`adhah (seeking Refuge)

Allah ﷻ said,

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَـهِلِينَ - وَإِمَّا يَنَزَغَنَّكَ

مِنَ الشَّيْطَـٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

(Show forgiveness, enjoin what is good, and stay away from the foolish (i.e. don't punish them). And if an evil whisper comes to you from Shaytan (Satan), then seek refuge with Allah ﷻ. 200),-Verily, He is Hearing, Knowing) (7:199

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ - وَقُلْ رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَـٰطِينِ - وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ

Acquainted with things they utter. And say: "My -(Repel evil with that which is better. We are Best Lord ﷻ! I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils). 98) and,-And I seek refuge with You, My Lord! ﷻ lest they should come near me.") (23:96

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ - وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ - وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَـٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

(Repel (an evil) with one which is better, then verily he with whom there was enmity between you, (will become) as though he was a close friend. But none is granted it except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world. And if an evil whisper from Shaytan tries to turn you away (O Muhammad ﷺ) (from doing good), then seek refuge in 36) These are the only three Ayat that -Allah ﷻ. Verily, He is the Hearing, the Knowing.) (41:34 carry this meaning. Allah ﷻ commanded that we be lenient human enemy, so that his soft nature might make him an ally and a supporter. He also commanded that we seek refuge from

the satanic enemy, because the devil does not relent in his enmity if we treat him with kindness and leniency. The devil only seeks the destruction of the Son of Adam due to the vicious enmity and hatred he has always had towards man's father, Adam. Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَـبَنِى آدَمَ لاَ يَفْتِنَنَّكُمُ الشَّيْطَـنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ

(O Children of Adam! Let not Shaytan deceive you, as he got your parents Adam and Hawwa' (Eve) out of Paradise) (7:27),

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّ الشَّيْطَـنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوّاً إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُواْ مِنْ أَصْحَـبِ السَّعِيرِ

(Surely, Shaytan is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire) (35:6) and,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّـلِمِينَ بَدَلاً

(Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you What an evil is the exchange for the Zalimun (polytheists, and wrongdoers, etc)) (18:50).

The devil assured Adam that he wanted to advise him, but he was lying. Hence, how would he treat us after he had vowed,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَإِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

("By Your might, then I will surely, mislead them all. Except Your chosen servants among them

83)-(i.e. faithful, obedient, true believers of Islamic Monotheism).") (38:82

Also, Allah said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَـنِ الرَّجِيمِ

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُواْ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ - إِنَّمَا سُلْطَـنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ

(So when you want to recite the Qur'an, seek refuge with Allah ﷻ from Shaytan, the outcast (the cursed one). Verily, he has no power over those who believe and put their trust only in their Lord (Allah ﷻ). His power is only over those who obey and follow him (Satan), and those who 100).-join partners with Him.) (16:98

Seeking Refuge before reciting the Qur'an -Allah ﷻ said

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَـنِ الرَّجِيمِ

(So when you want to recite the Qur'an, seek refuge with Allah ﷻ from Shaytan, the outcast (the cursed one).) meaning, before you recite the Qur'an. Similarly, Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِذَا قُمْتُمْ إِلَى الصَّلوٰةِ فاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ

Salah (the prayer), wash your faces and your hands (forearms)) -(When you intend to offer As 5:6)) meaning, before you stand in prayer, as evident by the Hadiths that we mentioned. Imam Khudri said, "When the Messenger of Allah ﷺ would stand -Ahmad recorded that Abu Sa`id Al up in prayer at night, he would start his prayer with the Takbir (saying "Allahu Akbar"; Allah ﷻ is Greater) and would then supplicate,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

(All praise is due to You, O Allah ﷻ, and also the thanks. Blessed be Your Name, Exalted be Your sovereignty, and there is no deity worthy of worship except You.)

He would then say thrice,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

«لَا إِلَهَ إِلَّا اللّٰه ُ

(There is no deity worthy of worship except Allah,).

He would then say,

«أَعُوذُ بِاللّٰه ِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»

(I seek refuge with Allah ﷻ, the Hearing, the Knowing, from the cursed Satan, from his coercion, lures to arrogance and poems.)."

The four collectors of the Sunan recorded this Hadith, which At-Tirmidhi considered the most famous Hadith on this subject.

Abu Dawud and Ibn Majah recorded that Jubayr bin Mut`im said that his father said, "When the Rasul ﷺ of Allah ﷻ started the prayer, he said,

«اللّٰه ُ أَكْبَرُ كَبِيرًا ثَلَاثًا الْحَمْدُ للهِ كَثِيرًا ثَلَاثًا سُبْحَانَ اللّٰه ِ بُكْرَةً وَأَصِيلًا ثَلَاثًا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»

(Allah ﷻ is the Greater, truly the Greatest (thrice); all praise is due to Allah always (thrice); and all praise is due to Allah ﷻ day and night (thrice). O Allah ﷻ! I seek refuge with You from the cursed Satan, from his Hamz, Nafkh and Nafth.)." `Amr said, "The Hamz means asphyxiation, the Nafkh means arrogance, and the Nafth means poetry." Also, Ibn Majah recorded that `Ali bin

Al-Mundhir said that Ibn Fudayl narrated that `Ata' bin As-Sa'ib said that Abu `Abdur-Rahman As-Sulami said that Ibn Mas`ud said that the Prophet ﷺ said,

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ وَهَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

(O Allah ﷻ! I seek refuge with You from the cursed devil, from his Hamz, Nafkh and Nafth.)

He said, "The Hamz means death, the Nafkh means arrogance, and the Nafth means poetry."

Seeking Refuge with Allah when One is Angry

In his Musnad, Al-Hafiz Abu Ya`la Ahmad bin `Ali bin Al-Muthanna Al-Mawsili reported that Ubayy bin Ka`b said, "Two men disputed with each other in the presence of the Messenger of Allah ﷺ and the nose of one of them became swollen because of extreme anger. The Rasul ﷺof Allah ﷻ said,

«إِنِّي لَأَعْلَمُ شَيْئًا لَوْ قَالَهُ لَذَهَبَ عَنْهُ مَا يَجِدُ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

(I know of some words that if he said them, what he feels will go away, 'I seek refuge with Allah ﷻ from the cursed Satan.')"

An-Nasa'i also recorded this Hadith in his book, Al-Yawm wal-Laylah.

Al-Bukhari recorded that Sulayman bin Surad said, "Two men disputed in the presence of the Prophet while we were sitting with him. One of them was cursing the other fellow and his face turned red due to anger. The Rasul ﷺof Allah ﷻ

said,

«إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

(I know of a statement which if he said it, will make what he feels disappear, `I seek refuge with Allah from the cursed Satan.') They said to the man, `Do you not hear what the Messenger of Allah ﷺ is saying' He said, `I am not insane."' Also, Muslim, Abu Dawud and An-Nasa'i recorded this Hadith.

There are many other Hadiths about seeking refuge with Allah. ﷻ One can find this subject in the books on supplication and the virtues of righteous, good deeds.

Is the Isti`adhah (seeking Refuge) required

The majority of the scholars state that reciting the Isti`adhah (in the prayer and when reciting the Qur'an) is recommended and not required, and therefore, not reciting it does not constitute a sin. However, Ar-Razi recorded that `Ata' bin Abi Rabah said that the Isti`adhah is required in the prayer and when one reads the Qur'an. In support of `Ata's statement, Ar-Razi relied upon the apparent meaning of the Ayah,

فَاسْتَعِذْ

(Then seek refuge.) He said that the Ayah contains a command that requires implementation. Also, the Rasul ﷺ of Allah ﷻ

always said the Isti`adhah. In addition, the Isti`adhah wards off the evil of Satan, which is necessary, the rule is that the means needed to implement a requirement of the religion is itself also required. And when one says, "I seek refuge with Allah ﷻ from the cursed devil." Then this will suffice.

Virtues of the Isti`adhah.

The Isti`adhah cleanses the mouth from the foul speech that it has indulged in. It also purifies the mouth and prepares it to recite the speech of Allah. ﷻ Further, the Isti`adhah entails seeking Allah ﷻ's help and acknowledging His ability to do everything. The Isti`adhah also affirms the servant's meekness, weakness and inability to face the enemy of his inner evil, whom Allah ﷻ alone, Who created this enemy, is able to repel and defeat. This enemy does not accept kindness, unlike the human enemy. There are three Ayat in the Qur'an that affirm this fact. Also, Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـنٌ وَكَفَى بِرَبِّكَ وَكِيلاً

(Verily, My servants (i.e. the true believers of Islamic Monotheism) - you have no authority over them. And sufficient is your Lord ﷻ as a Guardian.) (17:65).

We should state here that the believers, whom the human enemies kill, become martyrs, while those who fall victim to the inner enemy - Satan - become bandits. Further, the believers who are defeated by the apparent enemy - disbelievers - gain a reward, while those defeated by the inner enemy earn a sin and become misguided. Since Satan sees man where man cannot see him, it is befitting that the believers seek refuge from Satan with Whom Satan cannot see. The Isti`adhah is a form of drawing closer to Allah ﷻ and seeking refuge with Him from the evil of every evil creature.

What does Isti`adhah mean

Isti`adhah means, "I seek refuge with Allah ﷻ from the cursed Satan so that he is prevented from affecting my religious or worldly affairs, or hindering me from adhering to what I was commanded, or luring me into what I was prohibited from." Indeed, only Allah ﷻ is able to prevent the evil of Satan from touching the son of Adam. This is why Allah ﷻ allowed us to be lenient and kind with the human devil, so that his soft nature might cause him to refrain from the evil he is indulging in. However, Allah ﷻ required us to seek refuge with Him from the evil of Satan, because he neither accepts bribes nor does kindness affect him, for he is pure evil. Thus, only He Who created Satan is able to stop his evil. This meaning is reiterated in only three Ayat in the Qur'an. Allah ﷻ said in Surat Al-A`raf,.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَـٰهِلِينَ

(Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).) 7:199))

This is about dealing with human beings. He then said in the same Surah,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَـٰنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

(And if an evil whisper comes to you from Shaytan, then seek refuge with Allah ﷻ. Verily, He is Hearing, Knowing (7: 200).)

Allah ﷻ also said in Surat Al-Mu'minun,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ - وَقُلْ رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيـٰطِينِ - وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ

Acquainted with the things they utter. And say: -(Repel evil with that which is better. We are Best "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils). 98).)-And I seek refuge with You, My Lord! lest they should come near me." (23:96

Further, Allah ﷻ said in Surat As-Sajdah,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلاَ تَسْتَوِى الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ - وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُواْ وَمَا يُلَقَّاهَآ إِلاَّ ذُو حَظٍّ عَظِيمٍ - وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَـٰنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

(The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world. And if an evil whisper from Shaytan tries to turn you away (from doing good), then seek refuge in Allah ﷻ. Verily, He is the Hearing, the Knowing) 36-41:34)).

Why the Devil is called Shaytan

In the Arabic language, Shaytan is derived from Shatana, which means the far thing. Hence, the Shaytan has a different nature than mankind, and his sinful ways are far away from every type of righteousness. It was also said that Shaytan is derived from Shata, (literally `burned'), because it was created from fire. Some scholars said that both meanings are correct, although they state that the first meaning is more plausible. Further, Siybawayh (the renowned Arab linguistic) said,

"The Arabs say, `So-and-so has Tashaytan,' when he commits the act of the devils. If Shaytan was derived from Shata, they would have said, Tashayyata (rather than Tashaytan)." Hence, Shaytan is derived from the word that means, far away. This is why they call those who are rebellious (or mischievous) from among the Jinns and mankind a `Shaytan'. Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نِبِيٍّ عَدُوّاً شَيَـطِينَ الإِنسِ وَالْجِنِّ يُوحِى بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوراً

(And so We have appointed for every Prophet enemies - Shayatin (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception)) (6:112).

In addition, the Musnad by Imam Ahmad records that Abu Dharr said that the Messenger of Allah ﷺ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

«يَا أَبَا ذَرَ تَعَوّذْ بِاللهِ مِنْ شَيَاطِينِ الْإِنْسِ وَالْجِنِّ»

(O Abu Dharr! Seek refuge with Allah ﷻ from the devils of mankind and the Jinns.) Abu Dharr said, "I asked him , `Are there human devils' He said, (Yes.)" Furthermore, it is recorded in Sahih Muslim that Abu Dharr said that the Messenger of Allah ﷺ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

«يَقْطَعُ الصّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الْأَسْوَدُ»

(The woman, the donkey and the black dog interrupt the prayer (if they pass in front of those who do not pray behind a Sutrah, i.e. a barrier).) Abu Dharr said, "I said, `What is the difference between the black dog and the red or yellow dog' He said,

«الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ»

(The black dog is a devil.)."

Also, Ibn Jarir At-Tabari recorded that `Umar bin Al-Khattab once rode a Berthawn (huge camel)

which started to proceed arrogantly. `Umar kept striking the animal, but the animal kept walking in an arrogant manner. `Umar dismounted the animal and said, "By Allah ﷻ! You have carried me on a Shaytan. I did not come down from it until after I had felt something strange in my heart." This Hadith has an authentic chain of narrators.

The Meaning of Ar-Rajim

Ar-Rajim means, being expelled from all types of righteousness. Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ وَجَعَلْنَـهَا رُجُوماً لِّلشَّيَـطِينِ

(And indeed We ﷻ have adorned the nearest heaven with lamps, and We have made such lamps Rujuman (as missiles) to drive away the Shayatin (devils)) (67:5).

Allah also said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِينَةٍ الْكَوَكِبِ - وَحِفْظاً مِّن كُلِّ شَيْطَـنٍ مَّارِدٍ - لاَّ يَسَّمَّعُونَ إِلَى الْمَلإِ الاٌّعْلَى وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ - دُحُوراً وَلَهُمْ عَذابٌ وَاصِبٌ - إِلاَّ مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ

(Verily, We ﷻ have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away 10).-something by stealing, and they are pursued by a flaming fire of piercing brightness) (37:6

Further, Allah said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَقَدْ جَعَلْنَا فِى السَّمَاءِ بُرُوجًا وَزَيَّنَّـهَا لِلنَّـظِرِينَ - وَحَفِظْنَـهَا مِن كُلِّ

شَيْطَـٰنٍ رَّجِيمٍ - إِلَا ۗ مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ

(And indeed, We ﷻ have put the big stars in the heaven and We beautified it for the

beholders. And We have guarded it (near heaven) from every Shaytan Rajim (outcast Shaytan). 18).-Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.) (15:16

There are several similar Ayat. It was also said that Rajim means, the person who throws or bombards things, because the devil throws doubts and evil thoughts in people's hearts. The first meaning is more popular and accurate.

Bismillah is the First Ayah of Al-Fatihah

The Companions started the Book of Allah ﷻ with Bismillah:

The scholars also agree that Bismillah is a part of an Ayah in Surat An-Naml (chapter 27). They disagree over whether it is a separate Ayah before every Surah, or if it is an Ayah, or a part of an Ayah, included in every Surah where the Bismillah appears in its beginning. Ad-Daraqutni also recorded a Hadith from Abu Hurayrah from the Prophet that supports this Hadith by Ibn Khuzaymah. Also, similar statements were attributed to `Ali, Ibn `Abbas and others.

The opinion that Bismillah is an Ayah of every Surah, except Al-Bara'ah (chapter 9), was attributed to (the Companions) Ibn `Abbas, Ibn `Umar, Ibn Az-Zubayr, Abu Hurayrah and `Ali. This opinion was also attributed to the Tabi`in: `Ata', Tawus, Sa`id bin Jubayr, Makhul and Az-Zuhri. This is also the view of `Abdullah bin Al-Mubarak, Ash-Shafi`i, Ahmad bin Hanbal, (in one report from him) Ishaq bin Rahwayh and Abu `Ubayd Al-Qasim bin Salam. On the other hand, Malik, Abu Hanifah and their followers said that Bismillah is not an Ayah in Al-Fatihah or any other Surah. Dawud said that it is a separate Ayah in the beginning of every Surah, not part of the Surah itself, and this opinion was also attributed to Ahmad bin Hanbal.

Basmalah aloud in the Prayer

As for Basmalah aloud during the prayer, those who did not agree that it is a part of Al-Fatihah, state that the Basmalah should not be aloud. The scholars who stated that Bismillah is a part of every Surah (except chapter 9) had different opinions; some of them, such as Ash-Shafi`i, said that one should recite Bismillah with Al-Fatihah aloud. This is also the opinion of many among the Companions, the Tabi`in and the Imams of Muslims from the Salaf and the later generations. For instance, this is the opinion of Abu Hurayrah, Ibn `Umar, Ibn `Abbas, Mu`awiyah, `Umar and `Ali - according to Ibn `Abdul-Barr and Al-Bayhaqi. Also, the Four Khalifahs - as Al-Khatib reported - were said to have held this view although the report from them is contradicted. The

Tabi`in scholars who gave this Tafsir include Sa`id bin Jubayr, `Ikrimah, Abu Qilabah, Az-Zuhri, `Ali bin Al-Hasan, his son Muhammad, Sa`id bin Al-Musayyib, `Ata', Tawus, Mujahid, Salim, Muhammad bin Ka`b Al-Qurazi, Abu Bakr bin Muhammad bin `Amr bin Hazm, Abu Wa'il, Ibn Sirin, Muhammad bin Al-Munkadir, `Ali bin `Abdullah bin `Abbas, his son Muhammad, Nafi` the freed slave of Ibn `Umar, Zayd bin Aslam, `Umar bin `Abdul-Aziz, Al-Azraq bin Qays, Habib bin Abi Thabit, Abu Ash-Sha`tha', Makhul and `Abdullah bin Ma`qil bin Muqarrin. Also, Al-Bayhaqi added `Abdullah bin Safwan, and Muhammad bin Al-Hanafiyyah to this list. In addition, Ibn `Abdul-Barr added `Amr bin Dinar.

The proof that these scholars relied on is that, since Bismillah is a part of Al-Fatihah, it should be recited aloud like the rest of Al-Fatihah. Also, An-Nasa'i recorded in his Sunan, Ibn Hibban and Ibn Khuzaymah in their Sahihs and Al-Hakim in the Mustadrak, that Abu Hurayrah once performed the prayer and recited Bismillah aloud. After he finished the prayer, he said, "Among you, I perform the prayer that is the closest to the prayer of the Messenger of Allah ﷺ ." Ad-Daraqutni, Al-Khatib and Al-Bayhaqi graded this Hadith Sahih Furthermore, in Sahih Al-Bukhari it is recorded that Anas bin Malik was asked about the recitation of the Prophet . He said, "His recitation was unhurried." He then demonstrated that and recited, while lengthening the recitation of Bismillah Ar-Rahman Ar-Rahim, Also, in the Musnad of Imam Ahmad, the Sunan of Abu Dawud, the Sahih of Ibn Hibban and the Mustadrak of Al-Hakim - it is recorded that Umm Salamah said, "The Messenger of Allah ﷺ used to distinguish each Ayah during his recitation,

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ - الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ - الرَّحْمَـنِ الرَّحِيمِ - مَـلِكِ يَوْمِ الدِّينِ

(In the Name of Allah ﷻ, the Most Gracious, the Most Merciful. All praise and thanks be to Allah, the Lord of all that exists, the Most Gracious, the Most Merciful. The Owner of the Day of Recompense.)"

Ad-Daraqutni graded the chain of narration for this Hadith Sahih Furthermore, Imam Abu `Abdullah Ash-Shafi`i and Al-Hakim in his Mustadrak, recorded that Mu`awiyah led the prayer in Al-Madinah and did not recite the Bismillah. The Muhajirin who were present at that prayer criticized that. When Mu`awiyah led the following prayer, he recited the Bismillah aloud.

The Hadiths mentioned above provide sufficient proof for the opinion that the Bismillah is recited aloud. As for the opposing evidences and the scientific analysis of the narrations mentioned their weaknesses or otherwise it is not our desire to discuss this subject at this time.

Other scholars stated that the Bismillah should not be recited aloud in the prayer, and this is the established practice of the Four Khalifahs, as well as `Abdullah bin Mughaffal and several scholars among the Tabi`in and later generations. It is also the Madhhab (view) of Abu Hanifah,

Ath-Thawri and Ahmad bin Hanbal.

Imam Malik stated that the Bismillah is not recited aloud or silently. This group based their view upon what Imam Muslim recorded that `A'ishah said that the Messenger of Allah ﷺ used to start the prayer by reciting the Takbir (Allahu Akbar; Allah ﷻ is the Greatest) and then recite,

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

الْحَمْدُ للّهِ رَبِّ الْعَـلَمِينَ

(All praise and thanks be to Allah, the Lord of all that exists.) (Ibn Abi Hatim 1:12).

Also, the Two Sahihs recorded that Anas bin Malik said, "I prayed behind the Prophet ﷺ, Abu Bakr, `Umar and `Uthman and they used to start their prayer with,

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

الْحَمْدُ للّهِ رَبِّ الْعَـلَمِينَ

(All praise and thanks be to Allah, ﷻ the Lord of all that exists.)

Muslim added, "And they did not mention,

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

(In the Name of Allah, ﷻ the Most Gracious, the Most Merciful) whether in the beginning or the end of the recitation." Similar is recorded in the Sunan books from `Abdullah bin Mughaffal, may Allah be pleased with him.

These are the opinions held by the respected Imams, and their statements are similar in that they agree that the prayer of those who recite Al-Fatihah aloud or in secret is correct. All the favor is from Allah. ﷻ

The Virtue of Al-Fatihah

Imam Ahmad recorded in his Musnad, that a person who was riding behind the Prophet ﷺ said,

"The Prophet's animal tripped, so I said, `Cursed Shaytan.' The Prophet said,

«لَا تَقُلْ: تَعِسَ الشَّيْطَانُ، فَإِنَّكَ إِذَا قُلْتَ: تَعِسَ الشَّيْطَانُ، تَعَاظَمَ وَقَالَ: بِقُوَّتِي صَرَعْتُهُ، وَإِذَا قُلْتَ: بِاسْمِ اللهِ تَصَاغَرَ حَتَى يَصِيرَ مِثْلَ الذُّبَابِ»

(Do not say, 'Cursed Shaytan,' for if you say these words, Satan becomes arrogant and says, 'With my strength I made him fall.' When you say, 'Bismillah,' Satan will become as small as a fly.)

Further, An-Nasa'i recorded in his book Al-Yawm wal-Laylah, and also Ibn Marduwyah in his Tafsir that Usamah bin `Umayr said, "I was riding behind the Prophet ﷺ..." and he mentioned the rest of the above Hadith. The Prophet ﷺ said in this narration,

«لَا تَقُلْ هكَذَا فَإِنَّهُ يَتَعَاظَمُ حَتَّى يَكُونَ كَالْبَيْتِ، وَلكِنْ قُلْ: بِسْمِ اللهِ، فَإِنَّهُ يَصْغَرُ حَتَّى يَكُونَ كَالذُّبَابَةِ»

(Do not say these words, because then Satan becomes larger; as large as a house. Rather, say, 'Bismillah,' because Satan then becomes as small as a fly.)

This is the blessing of reciting Bismillah.

Basmalah is recommended before performing any Deed

Basmalah (reciting Bismillah) is recommended before starting any action or deed. For instance, Basmalah is recommended before starting a Khutbah (speech).

The Basmalah is also recommended before one enters the place where he wants to relieve himself, there is a Hadith concerning this practice. Further, Basmalah is recommended at the beginning of ablution, for Imam Ahmad and the Sunan compilers recorded that Abu Hurayrah, Sa`id bin Zayd and Abu Sa`id narrated from the Prophet ﷺ,

«لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ»

(There is no valid ablution for he who did not mention Allah ﷻ's Name in it.)

This Hadith is Hasan (good). Also, the Basmalah is recommended before eating, for Muslim recorded in his Sahih that the Rasul ﷺ of Allah ﷻ

said to `Umar bin Abi Salamah while he was a child under his care,

«قُلْ بِسْمِ اللهِ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ»

(Say Bismillah, eat with your right hand and eat from whatever is next to you.)

Some of the scholars stated that Basmalah before eating is obligatory. Basmalah before having sexual intercourse is also recommended. The Two Sahihs recorded that Ibn `Abbas said that the Rasul ﷺof Allah ﷻ said,

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

«لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ اللّٰه ِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا،فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا»

(If anyone of you before having sexual relations with his wife says, 'In the Name of Allah ﷻ. O Allah ﷻ! Protect us from Satan and also protect what you grant us (meaning the coming offspring) from Satan,' and if it is destined that they should have a child then, Satan will never be able to harm that child.)

The Meaning of "Allah"

Allah ﷻ is the Name of the Lord, the Exalted. It is said that Allah ﷻ is the Greatest Name of Allah ﷻ, because it is referred to when describing Allah ﷻ by the various attributes. For instance, Allah ﷻ said,

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ عَـلِمُ الْغَيْبِ وَالشَّهَـدَةِ هُوَ الرَّحْمَـنُ الرَّحِيمُ - هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَـمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَـنَ اللَّهِ عَمَّا يُشْرِكُونَ - هُوَ اللَّهُ الْخَـلِقُ الْبَارِىءُ الْمُصَوِّرُ لَهُ الاٌّسْمَآءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَهُوَ

الْعَزِيزُ الْحَكِيمُ

(He is Allah ﷻ, beside Whom La ilaha illa Huwa (none has the right to be worshipped but He) the Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allah ﷻ, beside Whom La ilaha illa Huwa, the King, the Holy, the One free from all defects, the Giver of security, the Watcher over His creatures, the Almighty, the Compeller, the Supreme. Glory be to Allah ﷻ! (High is He) above all that they associate as partners with Him. He is Allah, ﷻ the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the Almighty, the Wise) 24-59:22)).

Hence, Allah mentioned several of His Names as Attributes for His Name Allah. Similarly, Allah said,

بِسْمِ اللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ

وَلِلَّهِ الأَسْمَآءُ الْحُسْنَى فَادْعُوهُ بِهَا

(And (all) the Most Beautiful Names belong to Allah, ﷻ so call on Him by them) (7:180), and,

بِسْمِ اللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ

قُلِ ادْعُواْ اللَّهَ أَوِ ادْعُواْ الرَّحْمَـٰنَ أَيًّا مَّا تَدْعُواْ فَلَهُ الأَسْمَآءَ الْحُسْنَى

(Say (O Muhammad ﷺ :) "Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him (it is the same), for to Him ﷻ belong the Best Names.") (17:110)

Also, the Two Sahihs recorded that Abu Hurayrah said that the Rasul ﷺof Allah ﷻ said,

«إِنَّ للهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

(Allah ﷻhas ninety-nine Names, one hundred minus one, whoever counts (and preserves) them, will enter Paradise.)

These Names were mentioned in a Hadith recorded by At-Tirmidhi and Ibn Majah, and there are several differences between these two narrations.

The Meaning of Ar-Rahman Ar-Rahim - the Most Gracious, the Most Merciful

Ar-Rahman and Ar-Rahim are two names derived from Ar-Rahmah (the mercy), but Rahman has more meanings that pertain to mercy than Ar-Rahim. There is a statement by Ibn Jarir that indicates that there is a consensus on this meaning. Further, Al-Qurtubi said, "The proof that these names are derived (from Ar-Rahmah), is what At-Tirmidhi recorded - and graded Sahih from `Abdur-Rahman bin `Awf that he heard the Rasul ﷺ of Allah ﷻ say,

«قَالَ اللّه ُ تعَالى: أنَا الرّحْمنُ خَلَقْتُ الرّحِمَ وَشَقَقْتُ لهَا اسْمًا مِن اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ وَمَنْ قَطعَها قَطعْتُهُ»

(Allah ﷻ the Exalted said, 'I Am Ar-Rahman. I created the Raham (womb, i.e. family relations) and derived a name for it from My Name. Hence, whoever keeps it, I will keep ties to him, and whoever severs it, I will sever ties with him.') He then said, "This is a text that indicates the derivation." He then said, "The Arabs denied the name Ar-Rahman, because of their ignorance about Allah ﷻ and His attributes."

Al-Qurtubi said, "It was said that both Ar-Rahman and Ar-Rahim have the same meaning, such as the words Nadman and Nadim, as Abu `Ubayd has stated. Abu `Ali Al-Farisi said, `Ar-Rahman, which is exclusively for Allah, ﷻ is a name that encompasses every type of mercy that Allah ﷻ has. Ar-Rahim is what effects the believers, for Allah ﷻ said,

بِسْمِ اللّهِ الرّحْمٰنِ الرّحِيْمِ

وَكَانَ بِالْمُؤْمِنِينَ رَحِيما ۚ

- about Ar-(And He is ever Rahim (merciful) to the believers.)' (33:43) Also, Ibn `Abbas said Rahim, `They are two soft names, one of them is softer than the other (meaning -Rahman and Ar it carries more implications of mercy).'"

Ibn Jarir said; As-Surri bin Yahya At-Tamimi narrated to me that `Uthman bin Zufar related that Al-`Azrami said about Ar-Rahman and Ar-Rahim, "He is Ar-Rahman with all creation and Ar-Rahim with the believers." Hence. Allah'ﷻs statements,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَـنُ

Rahman) -(Then He rose over (Istawa) the Throne (in a manner that suits His majesty), Ar 25:59)),) and,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الرَّحْمَـنُ عَلَى الْعَرْشِ اسْتَوَى

Rahman (Allah ﷻ) rose over (Istawa) the (Mighty) Throne (in a manner that suits His -(Ar majesty).) (20:5)

Allah ﷻ thus mentioned the Istawa - rising over the Throne - along with His Name Ar-Rahman, to indicate that His mercy encompasses all of His creation. Allah ﷻ also said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَكَانَ بِالْمُؤْمِنِينَ رَحِيماً

(And He ﷻ is ever Rahim (merciful) to the believers), thus encompassing the believers with His Rahman carries a broader scope of -Rahim. They said, "This testifies to the fact that Ar-Name Ar -meanings pertaining to the mercy of Allah ﷻ with His creation in both lives. Meanwhile, Ar Rahim is exclusively for the believers." Yet, we should mention that there is a supplication that reads,.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

«رَحْمنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا»

(The Rahman and the Rahim of this life and the Hereafter)

Allah ﷻ's Name Ar-Rahman is exclusively His. For instance, Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَـٰنَ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ

Rahman (Allah ﷻ), by whatever name -(Say (O Muhammad ﷺ): "Invoke Allah ﷻ or invoke Ar you invoke Him (it is the same), for to Him ﷻ belong the Best Names) (17:110),) and,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاسْئَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ الرَّحْمَـٰنِ ءَالِهَةً يُعْبَدُونَ

(And ask (O Muhammad ﷺ) those of Our Messengers whom We ﷻ sent before you: "Did We Rahman (Most Gracious, Allah ﷻ)") -ever appoint alihah (gods) to be worshipped besides Ar 43:45)).

Further, when Musaylimah the Liar called himself the Rahman of Yamamah, Allah ﷻ made him known by the name `Liar' and exposed him. Hence, whenever Musaylimah is mentioned, he is described as `the Liar'. He became an example for lying among the residents of the cities and villages and the residents of the deserts, the bedouins.

Therefore, Allah ﷻ first mentioned His Name - Allah ﷻ - that is exclusively His ﷻ and described this Name by Ar-Rahman, which no one else is allowed to use, just as Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَـٰنَ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ

Rahman (Allah ﷻ), by whatever name -(Say (O Muhammad ﷺ): "Invoke Allah ﷻ or invoke Ar you invoke Him (it is the same), for to Him belong the Best Names.") (17:110)

Only Musaylimah and those who followed his misguided ways described Musaylimah by Ar-Rahman.

As for Allah ﷻ's Name Ar-Rahim, Allah ﷻ has described others by it. For instance, Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

(Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided) for the believers (he is) kind (full of pity), and Rahim (merciful)) (9:128).

Allah ﷻ has also described some of His creation using some of His ﷻ other Names. For instance, Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّا خَلَقْنَا الإِنسَـٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَـٰهُ سَمِيعاً بَصِيراً

(Verily, We ﷻ have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him, so We ﷻ made him hearer (Sami`) and seer (Basir) (76:2).

In conclusion, there are several of Allah ﷻ's Names that are used as names for others besides Allah. Further, some of Allah' ﷻs Names are exclusive for Allah ﷻ alone, such as Allah ﷻ, Ar -Rahman, Al-Khaliq (the Creator), Ar-Raziq (the Sustainer), and so forth.

Hence, Allah ﷻ started the Tasmiyah (meaning, `In the Name of Allah ﷻ, Most Gracious Most Merciful') with His Name, Allah, ﷻ and described Himself as Ar-Rahman, (Most Gracious) which is softer and more general than Ar-Rahim. The most honorable Names are mentioned first, just as Allah ﷻ did here.

A Hadith narrated by Umm Salamah stated that the recitation of the Rasul ﷺ of Allah ﷻ, was slow and clear, letter by letter,

بِسْمِ اللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ - الْحَمْدُ للَّهِ رَبِّ الْعَـٰلَمِينَ - الرَّحْمَـٰنِ الرَّحِيمِ - مَـٰلِكِ يَوْمِ الدِّينِ

(In the Name of Allah ﷻ, the Most Gracious, the Most Merciful. All the praises and thanks be to Allah ﷻ, the Lord of all that exists. The Most Gracious, the Most Merciful. The Owner of the 4).-Day of Recompense) (1:1

And this is how a group of scholars recite it. Others connected the recitation of the Tasmiyah to Al-Hamd.

2. [All] praise is [due] to Allah, ﷻ Lord of the worlds -

The Meaning of Al-Hamd

Abu Ja`far bin Jarir said, "The meaning of

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْحَمْدُ للَّه

Hamdu Lillah) (all praise and thanks be to Allah ﷻ) is: all thanks are due purely to Allah, -(Al alone, not any of the objects that are being worshipped instead of Him, nor any of His creation. These thanks are due to Allah ﷻ's innumerable favors and bounties, that only He knows the amount of. Allah ﷻ's bounties include creating the tools that help the creation worship Him, the physical bodies with which they are able to implement His commands, the sustenance that He provides them in this life, and the comfortable life He has granted them, without anything or anyone compelling Him to do so. Allah ﷻ also warned His creation and alerted them about the means and methods with which they can earn eternal dwelling in the residence of everlasting

happiness. All thanks and praise are due to Allah ﷻ for these favors from beginning to end."

Further, Ibn Jarir commented on the Ayah,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْحَمْدُ للّٰه

Hamdu Lillah), that it means, "A praise that Allah ﷻ praised Himself with, indicating to His -(Al servants that they too should praise Him, as if Allah had said, `Say: All thanks and praise is due to Allah ﷻ.' It was said that the statement,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْحَمْدُ للّٰه

(All praise and thanks be to Allah ﷻ), entails praising Allah by mentioning His most beautiful Names and most honorable Attributes. When one proclaims, `All thanks are due to Allah ﷻ,' he will be thanking Him for His favors and bounties."

The Difference between Praise and Thanks

Hamd is more general, in that it is a statement of praise for one's characteristics, or for what he has done. Thanks are given for what was done, not merely for characteristics.

The Statements of the Salaf about Al-Hamd

Hafs mentioned that `Umar said to `Ali, "We know La ilaha illallah, Subhan Allah and Allahu Akbar. What about Al-Hamdu Lillah" `Ali said, "A statement that Allah ﷻ liked for Himself, was pleased with for Himself and He ﷻ likes that it be repeated." Also, Ibn `Abbas said, "Al-Hamdu Lillah ﷻ is the statement of appreciation. When the servant says Al-Hamdu Lillah, Allah ﷻ says, `My servant has praised Me." Ibn Abi Hatim recorded this Hadith.

The Virtues of Al-Hamd

Imam Ahmad bin Hanbal recorded that Al-Aswad bin Sari` said, "I said, `O Messenger of Allah ﷺ

! Should I recite to you words of praise for My Lord, ﷻ the Exalted, that I have collected' He said,

«أمَا إنّ رَبّكَ يُحِبُّ الْحَمْدَ»

(Verily, your Lord ﷻ likes Al-Hamd.)"

An-Nasa'i also recorded this Hadith. Furthermore, Abu `Isa At-Tirmidhi, An-Nasa'i and Ibn Majah recorded that Musa bin Ibrahim bin Kathir related that Talhah bin Khirash said that Jabir bin `Abdullah said that the Rasul ﷺ of Allah ﷻ said,

«أفْضَلُ الذّكْرِ لَا إلهَ إلّا اللّه ، وَأفْضَلُ الدُّعَاءِ الْحَمْدُلِله»

(The best Dhikr (remembering Allah ﷻ) is La ilaha illallah and the best supplication is Al-Hamdu Lillah.)

At-Tirmidhi said that this Hadith is Hasan Gharib. Also, Ibn Majah recorded that Anas bin Malik said that the Rasul ﷺ of Allah ﷻ said,

«مَا أنْعَمَ اللّه ُ عَلَى عَبْدٍنِعْمَةً فَقَالَ: الْحَمْدُ لله، إلّا كَانَ الّذِي أعْطَى أفْضَلَ مِمّا أخَذَ»

(No servant is blessed by Allah ﷻ and says,`Al-Hamdu Lillah', except that what he was given is better than that which he has himself acquired.) Further, in his Sunan, Ibn Majah recorded that Ibn `Umar said that the Rasul ﷺ of Allah ﷻ said,

«إنّ عَبْدًا مِنْ عِبَادِ اللّه ِ قَالَ:يَا رَبِّ لَكَ الْحَمْدُ كمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ. فَعَضَلَتْ بِالْمَلَكَيْنِ فَلَمْ يَدْرِيَا كَيْفَ يَكْتُبَانِهَا فَصَعِدَا إلَى اللّه ِ فَقَالَا: يَا رَبّنَا إنّ عَبْدًا قَدْ قَالَ مَقَالَةً لَا نَدْرِي كَيْفَ نَكْتُبُهَا، قَالَ اللّه ُ، وَهُوَ أعْلَمُ بِمَا قَالَ عَبْدُهُ: مَاذَا قَالَ عَبْدِي؟ قَالَا: يَا رَبِّ إنّهُ قَالَ: لَكَ الْحَمْدُ يَا رَبِّ كمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ. فَقَالَ اللّه ُ لَهُمَا: اكْتُبَاهَا كمَا قَالَ عَبْدِي، حَتّى يَلْقَانِي فَأجْزِيهِ بِهَا».

(A servant of Allah ﷻ once said, `O Allah ﷻ! Yours is the Hamd that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.' The two angels were confused as to how to write these words. They ascended to Allah ﷻ and said, `O our Lord! A servant has just uttered a statement and we are unsure how to record it for him.' Allah ﷻ said while having more knowledge in what His servant has said, 'What did My servant say' They said, `He said, `O Allah ﷻ! Yours is the Hamd that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.' Allah ﷻ said to them, `Write it as My servant has said it, until he meets Me and then I shall reward him for it.)

Al before Hamd encompasses all Types of Thanks and Appreciation for Allah ﷻ

The letters Alif and Lam before the word Hamd serve to encompass all types of thanks and appreciation for Allah ﷻ, the Exalted. A Hadith stated,

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الْمُلْكُ كُلُّهُ، وَبِيَدِكَ الْخَيْرُ كُلُّهُ، وَإِلَيْكَ يُرْجَعُ الْأَمْرُ كُلُّهُ»

(O Allah ﷻ! All of Al-Hamd is due to You, You own all the ownership, all types of good are in Your Hand and all affairs belong to You.)

The Meaning of Ar-Rabb, the Lord

Ar-Rabb ﷻ is the owner who has full authority over his property. Ar-Rabb ﷻ, linguistically means, the master or the one who has the authority to lead. All of these meanings are correct for Allah ﷻ. When it is alone, the word Rabb is used only for Allah. ﷻ As for other than Allah ﷻ, it can be used to say Rabb Ad-Dar, the master of such and such object. Further, it was reported that Ar-Rabb is Allah' ﷻ s Greatest Name.

The Meaning of Al-`Alamin..

Al-`Alamin is plural for `Alam, which encompasses everything in existence except Allah. ﷻ The word `Alam is itself a plural word, having no singular form. The `Alamin are different creations that exist in the heavens and the earth, on land and at sea. Every generation of creation is called

an `Alam. Al-Farra` and Abu `Ubayd said, "`Alam includes all that has a mind, the Jinns, mankind, the angels and the devils, but not the animals." Also, Zayd bin Aslam and Abu Muhaysin said, `Alam includes all that Allah ﷻ has created with a soul." Further, Qatadah said about,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

رَبِّ الْعَـلَمِينَ

Zajjaj also said, "Alam -(The Lord of the `Alamin), "Every type of creation is an `Alam." Az Qurtubi -encompasses everything that Allah ﷻ created, in this life and in the Hereafter." Al commented, "This is the correct meaning, that the `Alam encompasses everything that Allah ﷻ created in both worlds. Similarly, Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَـلَمِينَ - قَالَ رَبُّ السَّمَـوَتِ وَالا ٌرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ

(Fir`awn (Pharaoh) said: "And what is the Lord ﷻ of the `Alamin" Musa (Moses) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with 24).-certainty") (26:23

Why is the Creation called `Alam

`Alam is derived from `Alamah, that is because it is a sign testifying to the existence of its Creator and to His Oneness."

7. The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

We mentioned the Hadith in which the servant proclaims,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(Guide us to the straight way) and Allah says, "This is for My servant, and My servant shall acquire what he asks for." Allah'ﷻs statement.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

(The way of those upon whom You have bestowed Your grace) defines the path. `Those upon Nisa' (chapter 4), -whom Allahﷻ has bestowed His grace' are those mentioned in Surat An when Allahﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَآءِ وَالصَّـلِحِينَ وَحَسُنَ أُولَـئِكَ رَفِيقاً - ذلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيماً

(And whoever obeys Allahﷻ and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allahﷻ has bestowed His grace, the Prophets, the Siddiqin (the truly faithful), the martyrs, and the righteous. And how excellent these companions are! Such is 70).-the bounty from Allahﷻ, and Allahﷻ is sufficient to know) (4:69

3. The Entirely Mercifulﷻ, the Especially Mercifulﷻ,

Allah ﷻsaid next,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الرَّحْمَـنِ الرَّحِيمِ

Rahim ﷻ (the Most Merciful)) We explained these -Rahman ﷻ (the Most Gracious), Ar-(Ar -Rahman, Ar-Qurtubi said, "Allah ﷻ has described Himself by `Ar-Names in the Basmalah. Al Rahim' after saying `the Lord ﷻ of the Alamin', so His statement here includes a warning, and then an encouragement. Similarly, Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَبِّىءْ عِبَادِى أَنِّى أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ عَذَابِى هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ

Forgiving, the Most -(Declare (O Muhammad ﷺ) unto My servants, that truly, I am the Oft 50) Allah ﷻ said,-Merciful. And that My torment is indeed the most painful torment.) (15:49

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

Forgiving, Most Merciful.) -(Surely, your Lord ﷻ is swift in retribution, and certainly He is Oft 6:165))

Hence, Rabb contains a warning while Ar-Rahman Ar-Rahim encourages. Further, Muslim recorded in his Sahih that the Rasul ﷺ of Allah ﷻ

said,

«لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ فِي جَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ رَحْمَتِهِ أَحَدٌ»

(If the believer knew what punishment Allah ﷻ has, none would have hope in acquiring His Paradise, and if the disbeliever knew what mercy Allah ﷻ has, none will lose hope of earning

His earning.)

4. Sovereign of the Day of Recompense.

Indicating Sovereignty on the Day of Judgment

Allah ﷻ mentioned His sovereignty of the Day of Resurrection, but this does not negate His sovereignty over all other things. For Allah ﷻ mentioned that He is the Lord of existence, including this earthly life and the Hereafter. Allah ﷻ only mentioned the Day of Recompense here because on that Day, no one except Him will be able to claim ownership of anything whatsoever. On that Day, no one will be allowed to speak without His permission. Similarly, Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَـٰٓئِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَـٰنُ وَقَالَ صَوَابًا

Ruh (Jibril (Gabriel) or another angel) and the angels will stand forth in rows, -(The Day that Ar they will not speak except him whom the Most Gracious (Allah) ﷻ allows, and he will speak what is right.) (78:38),

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَـٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

(And all voices will be humbled for the Most Gracious (Allah) ﷻ, and nothing shall you hear but the low voice of their footsteps.)(20:108), and,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَوْمَ يَأْتِ لا َ تَكَلَّمُ نَفْسٌ إِلا ّ بِإِذْنِهِ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ

(On the Day when it comes, no person shall speak except by His (Allah'ﷻs) leave. Some among them will be wretched and (others) blessed) (11:105).

Ad-Dahhak said that Ibn `Abbas commented, "Allahﷻ says, `On that Day, no one owns anything that they used to own in the world.'"

The Meaning of Yawm Ad-Din

Ibn `Abbas said, "Yawm Ad-Din is the Day of Recompense for the creatures, meaning the Day of Judgment. On that Day, Allahﷻ will reckon the creation for their deeds, evil for evil, good for good, except for those whom He pardons." In addition, several other Companions, Tabi`in and scholars of the Salaf, said similarly, for this meaning is apparent and clear from the Ayah.

Allah is Al-Malik (King or Owner)

Allah ﷻis the True Owner (Malik) (of everything and everyone). Allah ﷻsaid,

هُوَ اللَّهُ الَّذِى لا َ إِلَـهَ إِلا ّ هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَـمُ

(He is Allahﷻ, beside Whom La ilaha illa Huwa, the King, the Holy, the One free from all defects) (59:23).

Also, the Two Sahihs recorded Abu Hurayrah saying that the Prophet ﷺ said,

«أَخْنَعُ اسْمٍ عِنْدَ اللهِ رَجُلٌ تَسَمَّى بِمَلِكِ الْأَمْلَاكِ وَلَا مَالِكَ إِلَّا اللهُ»

(The most despicable name to Allahﷻ is a person who calls himself the king of kings, while there are no owners except Allahﷻ.)

Also the Two Sahihs recorded that the Messenger of Allah ﷺ said,

«يَقْبِضُ اللهُ الْأَرْضَ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»

((On the Day of Judgement) Allah ﷻ will grasp the earth and fold up the heavens with His Right Hand and proclaim, 'I Am the King! Where are the kings of the earth Where are the tyrants Where are the arrogant')

Also, in the the Glorious Qur'an;

لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَحِدِ الْقَهَّارِ

(Whose is the kingdom this Day Allah ﷻ's, the One, the Irresistible.)(40:16).

As for calling someone other than Allah ﷻ a king in this life, then it is done as a figure of speech. For instance, Allah ﷻ said,

إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا

(Indeed Allah ﷻ appointed Talut (Saul) as a king over you.) (2:247),

وَكَانَ وَرَآءَهُم مَّلِكٌ

(As there was a king behind them)(18:79), and,

إِذْ جَعَلَ فِيكُمْ أَنبِيَآءَ وَجَعَلَكُمْ مُّلُوكاً

When He ﷻ made Prophets among you, and made you kings)5:20(.

Also, the Two Sahihs recorded,

«مِثْلُ الْمُلُوكِ عَلَى الْأَسِرَّةِ»

(Just like kings reclining on their thrones)

The Meaning of Ad-Din..

Ad-Din means the reckoning, the reward or punishment. Similarly, Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ

(On that Day Allah ﷻ will pay them the (Dinahum) recompense (of their deeds) in full) (24:25), and,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

أءِنّا لَمَدِينُونَ

(Shall we indeed (be raised up) to receive reward or punishment (according to our deeds)) 37:53)). A Hadith stated,

«الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوتِ

(The wise person is he who reckons himself and works for (his life) after death.) meaning, he holds himself accountable. Also, `Umar said, "Hold yourself accountable before you are held accountable, weigh yourselves before you are weighed, and be prepared for the biggest gathering before He Whose knowledge encompasses your deeds,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَوْمَئِذٍ تُعْرَضُونَ لاَ تَخْفَى مِنكُمْ خَافِيَةٌ

(That Day shall you be brought to Judgement, not a secret of yours will be hidden) (69:18)."

5. It is You ﷻ we worship and You ﷻ we ask for help.

The Linguistic and Religious Meaning of `Ibadah...

Linguistically, `Ibadah means subdued. For instance, a road is described as Mu`abbadah, meaning, `paved'. In religious terminology, `Ibadah implies the utmost love, humility and fear.

The Merit of stating the Object of the Action before the Doer of the Act, and the Merit of these Negations

"You...", means, we worship You alone and none else, and rely on You alone and none else. This is the perfect form of obedience and the entire religion is implied by these two ideas. Some of

the Salaf said, Al-Fatihah is the secret of the Qur'an, while these words are the secret of Al-Fatihah,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

5) You we worship, and You we ask for help from.)

The first part is a declaration of innocence from Shirk (polytheism), while the second negates having any power or strength, displaying the recognition that all affairs are controlled by Allah ﷻ alone. This meaning is reiterated in various instances in the Qur'an. For instance, Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ

(So worship Him (O Muhammad) and put your trust in Him. And your Lord ﷻ is not unaware of what you (people) do.) (11:123),

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ هُوَ الرَّحْمَـٰنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا

(Say: "He ﷻ is the Most Gracious (Allah) ﷻ, in Him we believe, and in Him we put our trust.") 67:29))

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ,

رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَـٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

((He ﷻ alone is) the Lord ﷻ of the east and the west; La ilaha illa Huwa (none has the right to be worshipped but He).

So take Him alone as Wakil (Disposer of your affairs)), (73:9), and,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِيّاكَ نَعبُدُ وَإِيّاكَ نَستَعِينُ

(You ﷻ we worship, and You ﷻ we ask for help from).

We should mention that in this Ayah, the type of speech here changes from the third person to direct speech by using the Kaf in the statement Iyyaka (You). This is because after the servant praised and thanked Allah, ﷻ he stands before Him, addressing Him directly

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ:

إِيّاكَ نَعبُدُ وَإِيّاكَ نَستَعِينُ

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إِيّاكَ نَعبُدُ وَإِيّاكَ نَستَعِينُ

(You we worship, and You we ask for help from).

Al-Fatihah indicates the Necessity of praising Allah. ﷻ It is required in every Prayer.

The beginning of Surat Al-Fatihah contains Allah ﷻ's praise for Himself by His most

beautiful Attributes and indicates to His servants that, they too, should praise Him in the same manner. Hence, the prayer is not valid unless one recites Al-Fatihah, if he is able. The Two Sahihs recorded that `Ubadah bin As-Samit said that the Rasul ﷺ of Allah ﷻ

said,

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

(There is no valid prayer for whoever does not recite Al-Fatihah of the Book.)

Also, it is recorded in Sahih Muslim that Abu Hurayrah said that the Rasul ﷺ of Allah ﷻ

said,

«يَقُولُ اللهُ تَعَالَى : قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ، إِذَا قَالَ الْعَبْدُ:

«الْحَمْدُ للّهِ رَبِّ الْعَـلَمِينَ يَوْمِ إِنّ اللّهُ يُؤْمِنُونَ كَفَرُواْ اللّهُ يُؤْمِنُونَ غِشَـوَةٌ عَلَى الْمَغْضُوبِ يُنفِقُونَ اللّهُ سَوَآء قُلُوبِهِمْ يُؤْمِنُونَ اللّهُ عَلَيْهِمْ قُلُوبِهِمْ تُنذِرْهُمْ يُوقِنُونَ اللّهُ بِالْغَيْبِ سَمْعِهِمْ يُؤْمِنُونَ قُلُوبِهِمْ تُنذِرْهُمْ يَوْمِ أَمْ اللّهُ لِّلْمُتَّقِينَ قُلُوبِهِمْ بِمَآ اللّهُ يُؤْمِنُونَ إِنّ اللّهُ يُؤْمِنُونَ كَفَرُواْ اللّهُ الْمَغْضُوبِ الرَّحْمَـنِ الرَّحِيمِ»

، قَالَ اللّٰه ُ: أَثْنى عَلَيّ عَبْدِي فَإِذَا قَالَ:

مَـلِكِ يَوْمِ الدِّينِ ، قَالَ اللّٰه ُ: مَجّدَنِي عَبْدِي، وَإِذَا قَالَ

إِيّاكَ نَعْبُدُ وَإِيّاكَ نَسْتَعِينُ ، قَالَ: هذَا بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّآلِّينَ ، قَالَ:

هذَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ»

(Allah ﷻ said, `I divided the prayer into two halves between Myself and My servant, one half is for Me ﷻ and one half for My servant. My ﷻ servant shall have what he asks for.' When the servant says,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ

(All praise and thanks be to Allah ﷻ, the Lord of all that exists.), Allah ﷻ says, `My servant has praised Me.' When the servant says,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الرَّحْمَـنِ الرَّحِيمِ

(The Most Gracious, the Most Merciful), Allah ﷻ says, `My servant has praised Me.' When the servant says,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مَـلِكِ يَوْمِ الدِّينِ

(The Owner of the Day of Recompense), Allah ﷻ says, `My servant has glorified Me.' If the servant says,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

(You we worship, and You we ask for help), Allah ﷻ says, `This is between Me and My servant, and My servant shall have what he asked.' If the servant says,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّآلِّينَ

(Guide us to the straight path. The path of those on whom You have bestowed Your grace, not (that) of those who have earned Your anger, nor of those who went astray), Allah ﷻ says, `This is for My servant, and My servant shall have what he asked.')

Tawhid Al-Uluhiyyah

Ad-Dahhak narrated that Ibn `Abbas said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِيَّاكَ نَعْبُدُ

(You ﷻ we worship) means, "It is You ﷻ whom we single out, Whom we fear and Whom we hope in, You ﷻ alone, our Lord, ﷻ and none else.

Tawhid Ar-Rububiyyah.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَإِيَّاكَ نَسْتَعِينُ

(And You ﷻ we ask for help from), to obey you and in all of our affairs." Further, Qatadah said that the Ayah,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

(You we worship, and You we ask for help from) "Contains Allah'ﷻs command to us to perform sincere worship for Him and to seek His aid concerning all of our affairs." Allah ﷻ mentioned,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

إِيَّاكَ نَعْبُدُ

(You we worship) before,

وَإِيَّاكَ نَسْتَعِينُ

(And You we ask for help from), because the objective here is the worship, while Allah ﷻ's help is the tool to implement this objective. Certainly, one first takes care of the most important aspects and then what is less important, and Allah ﷻ knows best.

Allah ﷻ called His Prophet ﷺ an `Abd

Allah ﷻ called His Messenger an `Abd (servant) when He mentioned sending down His Book, the Prophet's involvement in inviting to Him, and when mentioning the Isra' (overnight journey from Makkah to Jerusalem and then to heaven), and these are the Prophet's most honorable missions. Allah ﷻ said,..

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

الْحَمْدُ لِلَّهِ الَّذِى أَنْزَلَ عَلَى عَبْدِهِ الْكِتَـبَ

(All praise and thanks be to Allah ﷻ, Who has sent down to His servant (Muhammad) the Book (the Qur'an)) (18:1),

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ

(And when the servant of Allah ﷻ (Muhammad) stood up invoking Him (his Lord - Allah ﷻ in prayer)), (72:19) and,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً

(Glorified (and Exalted) be He (Allah)ﷻ (above all that they associate with Him) Who took His servant (Muhammad) for a journey by night) (17:1).

Encouraging the Performance of the Acts of Worship during Times of Distress

Allahﷻ also recommended that His Prophet resort to acts of worship during times when he felt distressed because of the disbelievers who defied and denied him. Allahﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ - فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السَّـ
جِدِينَ - وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

(Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there 99).-comes unto you the certainty (i.e. death)) (15:97

Why Praise was mentioned First

Since the praise of Allahﷻ, Who is being sought for help, was mentioned, it was appropriate that one follows the praise by asking for his need. We stated that Allahﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

«فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ»

(One half for Myself and one half for My servant, and My servant shall have what he asked.)

This is the best method for seeking help, by first praising the one whom help is sought from and then asking for His aid, and help for one's self, and for his Muslim brethren by saying.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(Guide us to the straight path.)

This method is more appropriate and efficient in bringing about a positive answer to the pleas, and this is why Allah ﷻ recommended this better method.

Asking for help may take the form of conveying the condition of the person who is seeking help. For instance, the Prophet Moses said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ

(My Lord ﷻ! Truly, I am in need of whatever good that You bestow on me!) (28:24).

Also, one may first mention the attributes of whoever is being asked, such as what Dhun-Nun said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لاَّ إِلَـهَ إِلاَّ أَنتَ سُبْحَـنَكَ إِنِّى كُنتُ مِنَ الظَّـلِمِينَ

(La ilaha illa Anta (none has the right to be worshipped but You (O Allah) ﷻ), Glorified (and Exalted) be You (above all that they associate with You)! Truly, I have been of the wrongdoers) 21:87)).

Further, one may praise Him without mentioning what he needs.

6. Guide us to the straight path -

The Meaning of Guidance mentioned in the Surah

The guidance mentioned in the Surah implies being directed and guided to success. Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(Guide us to the straight path) meaning guide, direct, lead and grant us the correct guidance. Also,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَهَدَيْنَـهُ النَّجْدَينِ

(And shown him the two ways (good and evil)) (90:10), means, `We explained to him the paths of good and evil.' Also, Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اجْتَبَـهُ وَهَدَاهُ إِلَى صِرَطٍ مُّسْتَقِيمٍ

(He (Allah ﷻ) chose him (as an intimate friend) and guided him to a straight path) (16:121), and,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَاهْدُوهُمْ إِلَى صِرَطِ الْجَحِيمِ

(And lead them on to the way of flaming Fire (Hell)) (37:23). Similarly, Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَإِنَّكَ لَتَهْدِى إِلَى صِرَطٍ مُّسْتَقِيمٍ

(And verily, you (O Muhammad) are indeed guiding (mankind) to the straight path) (42:52), and,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْحَمْدُ لِلَّهِ الَّذِى هَدَانَا لِهَـذَا

(All praise and thanks be to Allah ﷻ, Who has guided us to this) (7:43), meaning, guided us and Paradise.-directed us and qualified us for this end

The Meaning of As-Sirat Al-Mustaqim, the Straight Path.

As for the meaning of As-Sirat Al-Mustaqim, Imam Abu Ja`far At-Tabari said, "The Ummah agreed that Sirat Al-Mustaqim, is the clear path without branches, according to the language of

the Arabs. For instance, Jarir bin `Atiyah Al-Khatafi said in a poem, `The Leader of the faithful is on a path that will remain straight even though the other paths are crooked." At-Tabari also stated that, "There are many evidences to this fact." At-Tabari then proceeded, "The Arabs use the term, Sirat in reference to every deed and statement whether righteous or wicked. Hence the Arabs would describe the honest person as being straight and the wicked person as being crooked. The straight path mentioned in the Qur'an refers to Islam.

Imam Ahmad recorded in his Musnad that An-Nawwas bin Sam`an said that the Prophet ﷺ said,

«ضَرَبَ اللّه ُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَلَى جَنْبَتَيِ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُفَتَّحَةٌ، وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ، وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَقُولُ: يَاأَيُّهَا النَّاسُ ادْخُلُوا الصِّرَاطَ جَمِيعًا وَلَا تَعْوَجُّوا، وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ، فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ:وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ تَفْتَحْهُ تَلِجْهُ فَالصِّرَاطُ: الْإِسْلَامُ وَالسُّورَانِ: حُدُودُ اللّه ِ وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللّه ِ وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللّه ِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللّه ِ فِي قَلْبِ كُلِّ مُسْلِمٍ»

(Allah ﷻ has set an example: a Sirat (straight path) that is surrounded by two walls on both sides, with several open doors within the walls covered with curtains. There is a caller on the gate of the Sirat who heralds, 'O people! Stay on the path and do not deviate from it.' Meanwhile, a caller from above the path is also warning any person who wants to open any of these doors, 'Woe unto you! Do not open it, for if you open it you will pass through.' The straight path is Islam, the two walls are Allah'ﷻs set limits, while the doors resemble what Allah ﷻ has prohibited. The caller on the gate of the Sirat is the Book of Allahﷻ, while the caller above the Sirat is Allah'ﷻs admonishment in the heart of every Muslim.)

The Faithful ask for and abide by Guidance

If someone asks, "Why does the believer ask Allah for guidance during every prayer and at other times, while he is already properly guided Has he not already acquired guidance"

The answer to these questions is that if it were not a fact that the believer needs to keep asking for guidance day and night, Allahﷻ would not have directed him to invoke

Him to acquire the guidance. The servant needs Allah the Exalted every hour of his life to help him remain firm on the path of guidance and to make him even more firm and persistent on it.

The servant does not have the power to benefit or harm himself, except by Allah' جَلَّ جَلَالُهُ s permission. Therefore, Allah جَلَّ جَلَالُهُ directed the servant to invoke Him constantly, so that He provides him with His aid and with firmness and success. Indeed, the happy person is he whom Allah جَلَّ جَلَالُهُ guides to ask of Him. This is especially the case if a person urgently needs Allah's help day or night. Allah جَلَّ جَلَالُهُ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ ءَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَالْكِتَـبِ الَّذِى نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَـبِ الَّذِى أَنzَلَ مِن قَبْلُ

(O you who believe! Believe in Allah, جَلَّ جَلَالُهُ and His Messenger (Muhammad ﷺ), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)) (4:16).

Therefore, in this Ayah Allah جَلَّ جَلَالُهُ commanded the believers to believe, and this command is not redundant since what is sought here is firmness and continuity of performing the deeds that help one remain on the path of faith. Also, Allah جَلَّ جَلَالُهُ commanded His believing servants to proclaim,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ

(Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.) (3:8). Hence,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(Guide us to the straight way) means, "Make us firm on the path of guidance and do not allow us to deviate from it."

7. The path of those upon whom You ﷻ have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

We mentioned the Hadith in which the servant proclaims,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(Guide us to the straight way) and Allah ﷻ says, "This is for My servant, and My servant shall acquire what he asks for." Allah ﷻ's statement.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

(The way of those upon whom You have bestowed Your grace) defines the path. `Those upon Nisa' (chapter 4), -whom Allah ﷻ has bestowed His grace' are those mentioned in Surat An when Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَآءِ وَالصَّـلِحِينَ وَحَسُنَ أُولَـئِكَ رَفِيقاً- ذلِكَ الْفَضْلُ مِنَ اللهِ وَكَفَى بِاللهِ عَلِيما

(And whoever obeys Allah ﷻ and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allah ﷻ has bestowed His grace, the Prophets, the Siddiqin (the truly faithful), the martyrs, and the righteous. And how excellent these companions

70).-are! Such is the bounty from Allah, and Allah ﷻ is sufficient to know) (4:69

Allah's statement,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّآلِّينَ

(Not (the way) of those who earned Your anger, nor of those who went astray) meaning guide us to the straight path, the path of those upon whom you have bestowed Your grace, that is, the people of guidance, sincerity and obedience to Allah ﷻ and His Messengers. They are the people who adhere to Allah's ﷻ commandments and refrain

from committing what He has prohibited. But, help us to avoid the path of those whom Allah ﷻ is angry with, whose intentions are corrupt, who know the truth, yet deviate from it. Also, help us avoid the path of those who were led astray, who lost the true knowledge and, as a result, are wandering in misguidance, unable to find the correct path. Allah ﷻ asserted that the two paths He described here are both misguided when He repeated the negation `not'. These two paths are the paths of the Christians and Jews, a fact that the believer should beware of so that he avoids them. The path of the believers is knowledge of the truth and abiding by it. In comparison, the Jews abandoned practicing the religion, while the Christians lost the true knowledge. This is why `anger' descended upon the Jews, while being described as `led astray' is more appropriate of the Christians. Those who know, but avoid implementing the truth, deserve the anger, unlike those who are ignorant. The Christians want to seek the true knowledge, but are unable to find it because they did not seek it from its proper resources.

This is why they were led astray. We should also mention that both the Christians and the Jews have earned the anger and are led astray, but the anger is one of the attributes more particular of the Jews. Allah ﷻ said about the Jews,

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مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ

(Those (Jews) who incurred the curse of Allah ﷻ and His wrath) (5:60).

The attribute that the Christians deserve most is that of being led astray, just as Allah ﷻ said about them,

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(Who went astray before and who misled many, and strayed (themselves) from the right path) 5:77)).

There are several Hadiths and reports from the Salaf on this subject. Imam Ahmad recorded that `Adi bin Hatim said, "The horsemen of the Messenger of Allah ﷺ seized my paternal aunt and some other people. When they brought them to the Messenger of Allah ﷺ , they were made to stand in line before him. My aunt said, `O Messenger of Allah ﷺ ! The supporter is far away, the offspring have stopped coming and I am an old woman, unable to serve. Grant me your favor, may Allah ﷻ grant you His favor.' He said, `Who is your supporter' She said, `Adi bin Hatim.' He said, `The one who ran away from Allah ﷻ and His Messenger' She said, `So, the Prophet ﷺ freed me.' When the

Prophet ﷺ came back, there was a man next to him, I think that he was `Ali, who said to her, `Ask him for a means of transportation.' She asked the Prophet ﷺ, and he ordered that she be given an animal.

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«إِنّ الْمَغْضُوبَ عَلَيْهِمُ الْيَهُودُ وَ إِنّ الضّالِينَ النّصَارَى»

(Those who have earned the anger are the Jews and those who are led astray are the Christians.)"

This Hadith was also collected by At-Tirmidhi who said that it is Hasan Gharib.

Also, when Zayd bin `Amr bin Nufayl went with some of his friends - before Islam - to Ash-Sham seeking the true religion, the Jews said to him, "You will not become a Jew unless you carry a share of the anger of Allah ﷻ that we have earned." He said, "I am seeking to escape Allah'ﷻs anger." Also, the Christians said to him, "If you become one of us you will carry a share in Allah'ﷻs discontent." He said, "I cannot bear it." So he remained in his pure nature and avoided worshipping the idols and the polytheistic practices. He became neither a Jew, nor Christian. As for his companions, they became Christians because they found it more pure than Judaism. Waraqah bin Nawfal was among these people until Allah ﷻ guided him by the hand of His Prophet, when he was

sent as Prophet, and Waraqah believed in the revelation that was sent to the Prophet ﷺ may Allah ﷻ be pleased with him.

The Summary of Al-Fatihah

The honorable Surah Al-Fatihah contains seven Ayat including the praise and thanks of Allah ﷻ, glorifying Him and praising Him by mentioning His most Beautiful Names and

most high Attributes. It also mentions the Hereafter, which is the Day of Resurrection, and directs Allah'ﷻs servants to ask of Him, invoking Him and declaring that all power and strength comes from Him. It also calls to the sincerity of the worship of Allah ﷻ alone, singling Him out in His divinity, believing in His perfection, being free from the need of any partners, having no rivals nor equals. Al-Fatihah directs the believers to invoke Allah ﷻ to guide them to the straight path, which is the true religion, and to help

them remain on that path in this life, and to pass over the actual Sirat (bridge over hell that everyone must pass over) on the Day of Judgment. On that Day, the believers will be directed to the gardens of comfort in the company of the Prophets, the truthful ones, the martyrs and the righteous. Al-Fatihah also encourages performing good deeds, so that the believers will be in the company of the good-doers on the Day of Resurrection. The Surah also warns against following the paths of misguidance, so that one does not end up being gathered with those who indulge in sin, on the Day of Resurrection, including those who have earned the anger and those who were led astray.

The Bounties are because of Allah,ﷻ not the Deviations

Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

(The way of those upon whom you have bestowed Your grace), when He mentioned His favor. On mentioning anger, Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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(Not (that) of those who earned Your anger), without mentioning the subject, although it is He Who has sent down the anger on them, just as Allah ﷻ stated in another Ayah,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْاْ قَوْماً غَضِبَ اللَّهُ عَلَيْهِم

(Have you (O Muhammad) not seen those (hypocrites) who take as friends a people upon whom is the wrath of Allah ﷻ (i.e. Jews)) (58:14).

Also, Allah ﷻ relates the misguidance of those who indulged in it, although they were justly misguided according to Allah ﷻ's appointed destiny. For instance, Allah ﷻ said,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا

guided; but he whom He sends astray, for him you -(He whom Allah ﷻ guides, he is the rightly will find no Wali (guiding friend) to lead him (to the right path)) (18:17)

and,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مَن يُضْلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ وَيَذَرُهُمْ فِى طُغْيَـنِهِمْ يَعْمَهُونَ

(Whomsoever Allah جَلَّ جَلَالُهُ sends astray, none can guide him; and He lets them wander blindly in their transgression) (7:186).

These and several other Ayat testify to the fact that Allah جَلَّ جَلَالُهُ alone is the One Who guides and misguides, contrary to the belief of the Qadariyyah sect, who claimed that the servants choose and create their own destiny. They rely on some unclear Ayat avoiding what is clear and contradicts their desires. Theirs, is the method of the people who follow their lust, desire and wickedness. An authentic Hadith narrated,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

«إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولئِكَ الَّذِينَ سَمَّى اللهُ فَاحْذَرُوهُمْ»

(When you see those who follow what is not so clear in it (the Qur'an), then they are those whom Allah جَلَّ جَلَالُهُ has mentioned (refer to 3:7). Hence, avoid them.)

The Prophet ﷺ was referring to Allah جَلَّ جَلَالُهُ's statement,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَأَمَّا الَّذِينَ فى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـبَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَأْوِيلِهِ

(So as for those in whose hearts there is a deviation (from the truth) they follow that which is Fitnah (polytheism and trials), and seeking for its hidden -not entirely clear thereof, seeking Al meanings)(3:7).

Verily, no innovator in the religion could ever rely on any authentic evidence in the Qur'an that testifies to his innovation. The Qur'an came to distinguish between truth and falsehood, and guidance and misguidance. The Qur'an does not contain any discrepancies or contradictions,

because it is a revelation from the Most Wise, Worthy of all praise.

Saying Amin

It is recommended to say Amin after finishing the recitation of Al-Fatihah. Amin means, "O Allah! Accept our invocation." The evidence that saying Amin is recommended is contained in what Imams Ahmad, Abu Dawud and At-Tirmidhi recorded, that Wa'il bin Hujr said, "I heard the Rasul ﷺof Allah ﷻ recite,

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

غَيۡرِ الۡمَغۡضُوۡبِ عَلَيۡهِمۡ وَلَا ۙ الضَّآلِّيۡنَ

(Not (that) of those who earned Your anger, nor of those who went astray), and he said `Amin' extending it with his voice."

Abu Dawud's narration added, "Raising his voice with it." At-Tirmidhi then commented that this Hadith is Hasan and was also narrated from `Ali and Ibn Mas`ud. Also, Abu Hurayrah narrated that whenever the Messenger of Allah ﷺ would recite,

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

غَيۡرِ الۡمَغۡضُوۡبِ عَلَيۡهِمۡ وَلَا ۙ الضَّآلِّيۡنَ

(Not (the way) of those who earned Your anger, nor of those who went astray), He would say Amin until those who were behind him in the first line could hear him.

Abu Dawud and Ibn Majah recorded this Hadith with the addition, "Then the Masjid would shake because of (those behind the Prophet ﷺ) reciting Amin." Also, Ad-Daraqutni recorded this Hadith and commented that it is Hasan.

Further, Bilal narrated that he said, "O Messenger of Allah ﷺ ! Do not finish saying Amin before I can join you." This was recorded by Abu Dawud.

In addition, Abu Nasr Al-Qushayri narrated that Al-Hasan and Ja`far As-Sadiq stressed the `m' in Amin.

Saying Amin is recommended for those who are not praying (when reciting Al-Fatihah) and is strongly recommended for those who are praying, whether alone or behind the Imam. The Two Sahihs recorded that the Messenger of Allah ﷺ said,

«إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

(When the Imam says, ' Amin', then say, 'Amin', because whoever says, Amin' with the angels, his previous sins will be forgiven.)

Muslim recorded that the Rasul ﷺ of Allah جَلَّ جَلَالُهُ said,

«إِذَا قَالَ أَحَدُكُمْ فِي الصَّلَاةِ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

(When any of you says in the prayer, 'Amin ` and the angels in heaven say, `Amin', in unison, his previous sins will be forgiven.)

It was said that the Hadith talks about both the angels and the Muslims saying Amin at the same time. The Hadith also refers to when the Amins said by the angels and the Muslims are equally sincere (thus bringing about forgiveness).

Further, it is recorded in Sahih Muslim that Abu Musa related to the Prophet ﷺ that he said,

«إِذَا قَالَ يَعنِي الْإِمَامَ : وَلَا الضَّالِّينَ، فَقُولُوا: آمِينَ، يُجِبْكُمُ اللهُ

(When the Imam says, `Walad-dallin', say, `Amin' and Allah will answer your invocation.)

In addition, At-Tirmidhi said that `Amin' means, "Do not disappoint our hope", while the majority of scholars said that it means. "Answer our invocation."

Also, in his Musnad, Imam Ahmad recorded that `A'ishah said that when the Jews were mentioned to him, the Messenger of Allah ﷺ said,

«إِنَّهُم لَنْ يَحْسُدُونَا عَلَى شَيْءٍ كَمَا يَحْسُدُونَا عَلَى الْجُمُعَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا، وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِنَا خَلْفَ الْإِمَامِ: آمِينَ»

(They will not envy us for anything more than they envy us for Friday which we have been guided to, while they were led astray from it, and for the Qiblah which we were guided to, while they were led astray from it, and for our saying `Amin' behind the Imam.)

Also, Ibn Majah recorded this Hadith with the wording,

«مَا حَسَدَتْكُمُ الْيَهُودُ عَلَى شَيْءٍ مَا حَسَدَتْكُمْ عَلَى السَّلَامِ وَالتَّأْمِينِ

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Allah'ﷻs statement,

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(Not (the way) of those who earned Your anger, nor of those who went astray) meaning guide us to the straight path, the path of those upon whom you have bestowed Your grace, that is, the people of guidance, sincerity and obedience to Allahﷻ and His Messengers. They are the people who adhere to Allahﷻ's commandments and refrain from

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! The supporter is far away, the offspring have stopped coming and I am an old woman, unable to serve. Grant me your favor, may Allah grant you His favor.' He said, `Who is your supporter' She said, `Adi bin Hatim.' He said, `The one who ran away from Allah ﷻ and His Messenger' She said, `So, the Prophet ﷺ freed me.' When the Prophet ﷺ came back, there was a man next to him, I think that he was `Ali, who said to her, `Ask him for a means of transportation.' She asked the Prophet ﷺ, and he ordered that she be given an animal.

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«إِنّ المَغْضُوبَ عَلَيْهِمُ اليَهُودُ وَ إِنّ الضّالِينَ النّصَارَى»

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غَيْرِ الْمَغْضُوبِ عَلَيْهِم ۔

(Not (that) of those who earned Your anger), without mentioning the subject, although it is He

Who has sent down the anger on them, just as Allah ﷻ stated in another Ayah, بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْاْ قَوْماً غَضِبَ اللَّهُ عَلَيْهِم

(Have you (O Muhammad) not seen those (hypocrites) who take as friends a people upon whom is the wrath of Allah ﷻ (i.e. Jews)) (58:14).

Also, Allah ﷻ relates the misguidance of those who indulged in it, although they were justly misguided according to Allah ﷻ's appointed destiny. For instance, Allah ﷻ said

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا

guided; but he whom He ﷻ sends astray, for him -(He whom Allah ﷻ guides, he is the rightly you will find no Wali (guiding friend) to lead him (to the right path))and18:17))

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مَن يُضْلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَـنِهِمْ يَعْمَهُونَ

(Whomsoever Allah ﷻ sends astray, none can guide him; and He lets them wander blindly in their transgression) (7:186).

These and several other Ayat testify to the fact that Allah ﷻ alone is the One Who guides and misguides, contrary to the belief of the Qadariyyah sect, who claimed that the servants choose and create their own destiny. They rely on some unclear Ayat avoiding what is clear and contradicts their desires. Theirs, is the method of the people who follow their lust, desire and wickedness. An authentic Hadith narrated,

«إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولئِكَ الَّذِينَ سَمَّى اللهُ فَاحْذَرُوهُمْ»

(When you see those who follow what is not so clear in it (the Qur'an), then they are those whom Allah ﷻ has mentioned (refer to 3:7). Hence, avoid them.)The Prophet ﷺ was referring to Allah'ﷻs statement

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَأَمَّا الَّذِينَ فى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـبَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَأْوِيلِهِ

(So as for those in whose hearts there is a deviation (from the truth) they follow that which is Fitnah (polytheism and trials), and seeking for its hidden -not entirely clear thereof, seeking Al meanings)(3:7).

Verily, no innovator in the religion could ever rely on any authentic evidence in the Qur'an that testifies to his innovation. The Qur'an came to distinguish between truth and falsehood, and guidance and misguidance. The Qur'an does not contain any discrepancies or contradictions, because it is a revelation from the Most Wiseﷻ, Worthy ﷻof all praise.

Saying Amin..

It is recommended to say Amin after finishing the recitation of Al-Fatihah. Amin means, "O Allah! Accept our invocation." The evidence that saying Amin is recommended is contained in what Imams Ahmad, Abu Dawud and At-Tirmidhi recorded, that Wa'il bin Hujr said, "I heard the Messenger of Allah ﷺ recite,

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّآلِّينَ

(Not (that) of those who earned Yourﷻ anger, nor of those who went astray), and he said `Amin' extending it with his voice."

Abu Dawud's narration added, "Raising his voice with it." At-Tirmidhi then commented that this Hadith is Hasan and was also narrated from `Ali and Ibn Mas`ud. Also, Abu Hurayrah narrated that whenever the Rasul ﷺof Allahﷻwould recite,

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّآلِّينَ

(Not (the way) of those who earned Your anger, nor of those who went astray), He would say Amin until those who were behind him in the first line could hear him.

Abu Dawud and Ibn Majah recorded this Hadith with the addition, "Then the Masjid would shake because of (those behind the Prophet ﷺ) reciting Amin." Also, Ad-Daraqutni recorded this Hadith and commented that it is Hasan.

Further, Bilal narrated that he said, "O Messenger of Allah ﷺ ! Do not finish saying Amin before I can join you." This was recorded by Abu Dawud.

In addition, Abu Nasr Al-Qushayri narrated that Al-Hasan and Ja`far As-Sadiq stressed the `m' in Amin.

Saying Amin is recommended for those who are not praying (when reciting Al-Fatihah) and is strongly recommended for those who are praying, whether alone or behind the Imam. The Two Sahihs recorded that the Rasul ﷺof Allah ﷻ said,

«إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

(When the Imam says, ' Amin', then say, 'Amin', because whoever says, Amin' with the angels, his previous sins will be forgiven.)

Muslim recorded that the Rasul ﷺof Allah ﷻ said,

«إِذَا قَالَ أَحَدُكُمْ فِي الصَّلَاةِ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

(When any of you says in the prayer, 'Amin ` and the angels in heaven say, `Amin', in unison, his previous sins will be forgiven.)

It was said that the Hadith talks about both the angels and the Muslims saying Amin at the same time. The Hadith also refers to when the Amins said by the angels and the Muslims are equally sincere (thus bringing about forgiveness).

Further, it is recorded in Sahih Muslim that Abu Musa related to the Prophet ﷺ that he said,

«إِذَا قَالَ يَعْنِي الْإِمَامَ : وَلَا الضَّالِّينَ، فَقُولُوا: آمِينَ، يُجِبْكُمُ اللهُ»

(When the Imam says, `Walad-dallin', say, `Amin' and Allah will answer your invocation.)

In addition, At-Tirmidhi said that `Amin' means, "Do not disappoint our hope", while the majority of scholars said that it means. "Answer our invocation."

Also, in his Musnad, Imam Ahmad recorded that `A'ishah said that when the Jews were mentioned to him, the Rasul ﷺ of Allah ﷻ said,

«إِنَّهُم لَنْ يَحْسُدُونا عَلَى شَيْءٍ كمَا يَحْسُدُونا عَلَى الْجُمُعَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا، وَعَلَى القِبْلَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِنَا خَلْفَ الْإِمَامِ: آمِينَ»

(They will not envy us for anything more than they envy us for Friday which we have been guided to, while they were led astray from it, and for the Qiblah which we were guided to, while they were led astray from it, and for our saying `Amin' behind the Imam.)

Also, Ibn Majah recorded this Hadith with the wording,

«مَا حَسَدَتْكُمُ الْيَهُودُ عَلَى شَيْءٍ مَا حَسَدَتْكُمْ عَلَى السَّلَامِ وَالتَّأْمِينِ»

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(The Jews have never envied you more than for your saying the Salam (Islamic greeting) and for saying Amin.)

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